

INTERNSHIPS FOR PREACHING MAJORS

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## ABSTRACT

The mission of Boise Bible College is to raise up leaders for the Lord's church. Historically, this mission has focused on training preaching ministers. This project argues that imparting knowledge and skills must be joined with the formation of character in order to successfully train preachers who are bona fide Christian leaders and that the formation of character best happens in a relational environment. Because they place students in a relational environment, internships ought to be considered an integral component in the Bible college curriculum.

Internships are a form of experiential learning in which the college, student, and host organization enter into a three-way partnership. With careful planning and execution by all parties, internships provide an opportunity for students to integrate knowledge and skills into a pastoral identity grounded in Christian character.

This project concludes with an overview of an internship program designed for the preaching department of Boise Bible College. The syllabus, handbooks, and other internship materials are included in the appendices.

## CHAPTER ONE:

### THE PROBLEM AND ITS SETTING

In the winter of 1944-45, Orin Hardenbrook came to Boise to hold a revival at the First Church of Christ. Surveying the area, Orin noted the need for a Bible college to provide preachers and church planters for the Great Basin. Thus, in the fall of 1945, Boise Bible College began with the express purpose of training preachers. For sixty years that purpose has not changed. While the scope of ministry training has broadened over the years to include youth ministry, children's ministry, music ministry, and counseling, Boise Bible College intends to be exclusively a place of preparation for ministry. The college's mission statement reads:

BBC's mission is to raise up a leadership for the Lord's church by:

- . . . preparing students for full-time Christian ministry
- . . . preparing students to serve as church leaders
- . . . providing students with spiritual enrichment

Thus a central task of BBC is training students for the preaching ministry.

#### The Problem

Boise Bible College's curriculum is driven by this purpose of training students for ministry. A strong emphasis is placed on biblical instruction. In fact, every four-year student takes enough credit hours to earn a major in Bible. Also, courses centered on

ministry preparation are part of the core curriculum. Then each student takes courses focused on his or her chosen field of ministry.

Students receiving a preaching ministry degree are required to take either twenty-five hours for the BA or thirty-one hours for the BS of instruction on the principles and skills necessary to be equipped for an entry-level preaching position in the church. The college currently offers five preaching classes. Preaching ministry majors are required to take three of these courses, totaling eight semester hours. Electives hours are available to take more courses in preaching. For the preaching degree, the academic curriculum, in and of itself, is strong.

There are two weaknesses, however, which the college is seeking to address. First, Boise Bible College has struggled for a number of years to secure a capable full-time preaching professor, and this has hurt our preaching program. In the last several years, we have been utilizing, with reasonable success, local preachers to teach a number of classes. For some classes this has been a real plus. Men who are actively involved in preaching ministry bring a freshness to the teaching process that someone removed from it often does not. But to strengthen this program, we need someone on campus to coordinate this use of adjuncts and to whom students can look as the “preaching prof.” Because of my active role in preaching in a new church plant, the college has decided to transition me into this role. We have also hired two new professors, both with numerous years of ministry experience, who will teach many of the classes which the adjuncts have been teaching.

The second weakness is that academic course work alone is insufficient to prepare preachers for ministry. Quality theological education is *necessary* for ministry training, but not *sufficient*. Through various survey instruments of alumni and their overseers in ministry this fact has been made clear. Specifically, we have found that our graduates themselves and the churches they serve feel our students are inadequately prepared with regard to administration skills and people skills. In addition to this, godly character is not formed merely through academic performance. We need means beyond the traditional classroom that will address these deficiencies. An internship program which aids and complements the academic training of preaching ministry students is one of those means. The skills of ministry are best learned through experiential learning in concert with classroom instruction. Without an effective experiential learning program, Bible colleges (specifically Boise Bible College) do an inadequate job of preparing people for preaching ministry.

### The Project

The intent of this project is to investigate how Boise Bible College can establish an internship program which can serve as an integral component in the overall formation of Christian leaders and by which students training for preaching ministry can acquire the necessary *entry-level* skills through supervised and guided experiential learning. The question the project addresses is how can a Bible college such as Boise Bible College construct and employ an internship program that contributes to the overall development of capable, God-honoring preaching ministers? Such an internship experience needs to prepare preaching majors for the variety of tasks they will be asked to handle as servants

of the local church. It must help them be organized, work with people, and administer programs. It must expose them to routine tasks of ministry, such as performing weddings and funerals and hospital visitation. It must also provide a strong preaching component to give them opportunities to improve their preaching.

### **Methodology**

This study will research the principles of experiential learning and internship construction. Then effective internships/field-education models from a variety of professions and those from the realm of ministry training will be examined for how they are employing those principles. Next, the resources available to Boise Bible College will be considered. This information will then be used to design an effective internship program.

### **Product**

This thesis-project will produce an internship “curriculum,” which will include the materials used at Boise Bible College to prepare students for their internship. Specifically, the project will include the syllabus, assessment tools, and the handbooks for the intern and field supervisor. A prototype of this curriculum was implemented during the 2005-2006 school year. A more complete version will be implemented in the fall semester of 2006.

As a result of this program I expect to see the following outcomes:

1. Growth in the number of preaching students at BBC.
2. Students who are more adequately developed to carry out the basic tasks of the preaching ministry.

3. Students who have increased confidence that BBC has done its best to provide them with a solid platform for launching out into ministry.
4. Students who are more capable at and comfortable with preparing and presenting quality biblical sermons.



## CHAPTER TWO:

### BIBLICAL FRAMEWORK

For more than fifty years, Boise Bible College has been committed to raising up leaders on Christ's behalf, and the center of this commitment has been training preachers. The reason for this is that throughout Christian history, these two functions—leading and preaching—have been inextricably linked. Those who have proclaimed Christ have been leaders, people of influence for the sake of His kingdom; and those who held positions of influence have found themselves thrust into the role of spokesmen for Christ.

We can observe this connection on the Day of Pentecost when the church began. Luke tells us that Peter took his stand with the eleven apostles and preached the first Christian message (Acts 2:14ff.). We see this link between leadership and proclamation again with Stephen. Having been selected by the congregation to be one of those who administered the church benevolence program, he assumed the role of a leader who cared for the widows—a very specific task. Yet Luke informs us that this function thrust him into the additional role of Christian spokesman. Some members of one of the local synagogues took issue with Stephen's proclamation, but they could not "stand up against the wisdom and Spirit with which he spoke" (Acts 7:10).

Paul was chosen to be a leader in Christ's kingdom ("a chosen instrument" Acts 9:15) and immediately after his baptism by Ananias, he preached in Damascus (Acts 9:18-21). The story continued on with Barnabas, Timothy, Titus, Apollos, and other early

Christian leaders who served as preachers, heralds on behalf of King Jesus. Early post-biblical leaders, like Tertullian, Jerome, Origen, and Augustine, also preached. Luther, Zwingli, Calvin, and Wesley also carried out their leadership through preaching and teaching. Thus it almost could be stated as an axiom of Christian leadership: he who preaches will lead, and he who leads will preach. The apostle Paul recognized that some leaders distinguish themselves as preachers when he refers to Christian leaders (elders) who work hard at preaching and teaching being worthy of double honor (1 Tim. 5:17).

In training preachers, therefore, what we are really doing is developing Christian leaders who preach. For this reason, Boise Bible College from its inception has understood training preachers as its central responsibility for fulfilling its purpose of raising up leaders for the Lord's church. Consequently, when students enroll as preaching majors at Boise Bible College, the ultimate goal of both the classroom instruction and the internship experience is developing them into a Christian leader and spokesmen.

If we are going to effectively achieve this aim of training preacher-leaders on Christ's behalf, we need a clear outcome. This chapter enunciates the biblical framework for this task by answering two key questions: (1) What is a Christian leader? That is, what primary outcomes are we after as we strive to form preachers as Christian leaders? and (2) What kind of environment best facilitates the formation of a Christian leader? Answering these questions will bring the target into clearer focus and demonstrate why the internship is a necessary component, not a trendy add-on we can do without.

Four short years at Bible college cannot complete the job of developing someone into a Christian preacher and leader. When a young man or woman receives a degree his

or her development has only begun. It is more reasonable for us to think of our role as laying the foundation rather than completing the building. A foundation sets the direction and shape of the entire structure. So upon completion of their training at Boise Bible College, graduates should have a solid foundation that provides the layout on which to build the rest of their life as a preacher and leader on God's behalf. By answering the two questions stated above, the basic shape of that foundation will be laid out (question #1) and one crucial condition for laying this foundation will be brought to the fore (question #2).

### What is a Christian Leader?

Scripture does not talk about leadership as an abstract topic to be analyzed. Instead, it either describes what a leader should be like or draws attention to specific leaders. So the question is not what is Christian leadership, but what is a Christian leader?

In response to this question, the New Testament concentrates on the kind of person a leader is. Jesus and the New Testament writers place the highest priority on the character of Christian leaders, rather than on particular leadership skills or behaviors. This is not to say that the New Testament is not concerned about what a leader does as a leader; only that it recognizes that actions are the overflow of the kind of person one is deep within the fiber of his being. Thus, it fixes our attention on the composite picture of who a Christian leader is from the inside out.

## **The Emphasis Lies On Character**

In Matthew 20:20-28, for example, Jesus calls the apostles to adopt His self-emptying character. Matthew sets up this episode by telling us that Jesus is on the way to Jerusalem for the week that will culminate in His crucifixion and that He pulls the Twelve aside to prepare them for the dark events that lie ahead (vv. 17-19). Immediately following this, James, John, and their mother come to Jesus to ask that James and John sit at Jesus' right and left in His kingdom that they are eagerly anticipating. The fact that the ten become angry with James and John (v. 24) indicates that this request came from them and that their mother was merely the spokeswoman. What they asked for—the right and left seats—were the places of highest honor. Keener describes it as asking to be viceroys, and explains that “the positions on either side of a king's throne (especially the right side) were the most prestigious in a kingdom” (163). The contrast with Christ could not be more dramatic: Jesus is at that very moment literally walking the road to self-sacrifice, and James and John are asking for prestige and prominence.

Jesus responds to their request with a warning: “Are you able to drink the cup that I am about to drink?”(20:22). The cup to which He refers is the cup of suffering. When used metaphorically like this, to drink something means to fully experience it, to submit to or endure it (BAGD 658). James and John are confident they can drink His cup, and Jesus assures them that they will. He cannot assign them, however, to the chief seats (20:23).

It is at this point the ten voice their anger towards James and John. Their anger is apparently motivated by jealousy (Mounce 190) and Jesus seizes the occasion as a

teachable moment. Speaking to all twelve, He says in essence, “This way of acting is the pagan world’s way of acting, not My way” (v. 25). Comparing their posturing and bickering behavior to the Gentiles provided as strong a negative example as possible (Keener 99).

But He was not finished. Jesus inverts well-known class distinctions: “Whoever wishes to be great among you will be your servant and whoever wishes to be first among you will be your slave” (vv. 26-27). Slavery was a widespread social phenomenon in the ancient world. In the Roman Empire, slaves worked in all sorts of occupations and received varying kinds of treatment, depending on their circumstances. “However, most slaves were of quite modest means and worked as ordinary laborers or specialized domestics” (Harrill 1126). Though they could be appreciated and prized by their masters, they had very little social status and few legal rights. For Jesus to say that the greatest and first of his followers would be slaves was a radical vision of self-emptying, a shocking re-definition of importance and greatness.

Jesus adds that the pattern for this self-emptying was Himself. He did not come to be served—pandered after and catered to like other high and mighty rulers. Instead, he came to serve, even to the point of giving up his very life (*psyche*, not just his physical life, but His whole self) for the sake of others (v. 28). This self-sacrifice was to be a “ransom.” This word, *lytron*, is related to the word used in the New Testament for redemption. Its basic meaning carries the idea of paying a price to cover a debt and thereby set someone free (TDNT 4:340). In other words, Jesus sacrifices Himself to rescue others who have gotten themselves into a jam. And as leaders and spokesmen on

behalf of His kingdom, the apostles must possess this same kind of character. Rather than being self-serving and self-seeking, Jesus expects His representatives, both then and now, to be self-giving.

In Matthew 23:1-12, Jesus' assessment of the religious leaders of His day—the scribes and Pharisees—further reveals how much He values genuine character for those who would be spokesmen on His behalf. This passage is composed of four parts: vv. 1-5—the charge against the leaders; vv. 6-7—illustrations of the problem; vv. 8-11— direct application to his disciples; v. 12—the broad principle which provides the basis for Jesus' approach.

In the first part, Jesus begins His assessment by noting that the scribes and the Pharisees should be listened to and obeyed, because they sit in “Moses’ seat” (vv. 2-3). To sit in someone’s seat designated serving as his representative and spokesman, and, in fact, sitting down was the way one taught in the synagogue (Mounce 213-14). So the scribes and Pharisees should be obeyed because they teach Moses—the Pentateuch, God’s Law. “But,” Jesus clarifies, “do not do what they do, because,”—literally—“they say and do not do” (v. 3). What they say is good and right when it comes from Moses, but they do not do the very things they tell others to do. That is the point of the imagery in v. 4: they have all these high expectations for holiness and keeping the Law that they teach others, but they do nothing to help them live it out.

Then Jesus comes to the heart of the problem in v. 5. The real problem of the teachers is that they are more concerned with looking good—with keeping up religious appearances—than with being good: “they do all their works to be observed by people.”

Jesus warns His hearers of this same danger in Matthew 6:1ff. He offers several examples from His culture of this behavior: giving to the needy in a showy fashion, making a public display of one's prayers, and drawing attention to oneself when fasting. Elsewhere, Jesus pictures this as cleaning the outside of the cup, while leaving all the grime on the inside (Matthew 23:25). Jesus contends that, generally speaking, this is the character of the leaders of His day. Their righteousness is largely a surface job.

Next, Jesus provides several illustrations of this malady that the teachers and leaders of His day were known for (vv. 6-7). (1) They widen their phylacteries. A phylactery was a box containing Scripture verses worn on the forehead and arm during morning and evening prayers. It served as a visible symbol of one's devotion to Torah. (2) They lengthen their tassels (*kraspedon*), which refers to the tassels that the Jews wore "on each of the four corners of their outer garment as a constant reminder of all the commandments (Nu. 15:38f.; Dt. 22:12)" (TDNT 3:904). Jesus' point here is to say that "they made their tassels as long as possible in order to gain a reputation for zealous prayer and strict observance of the commandments" (TDNT 3:904). (3) They also want everyone to treat them with the highest honor, giving them the most important and most visible seats at banquets and in the synagogue. Seating according to rank was standard practice in the ancient world, even among the Jews (e.g., the Sanhedrin and rabbinic schools; see Keener 108). (4) They loved being sought after in the public market too, and being hailed with important, distinguished titles ("rabbi") as marks of veneration. "Not to hail a person superior in understanding the law was a grievous insult" (Keener 108).

Clearly playing off of the examples given in vv. 6-7<sup>1</sup>, vv. 8-11 prescribe a different way of being a leader. This way does not press a leader to elevate himself, but moves him to conduct himself in humility in relation to people and God. The form of these verses is important to observe. All three statements in vv. 8-10 contain two clauses. In each, the first clause gives an example of what not to do and the second provides the reason or basis for the instruction: do not . . . for/because. Recognizing this helps us avoid getting lost in the specifics of the illustrations by focusing our attention on the underlying truths. It is those truths that need to be grasped and appropriated in wise ways by us today.

Illustration #1: Do not be called “rabbi” (8a), which was the standard title of honor for the teachers of Israel and which in context (v. 7) was a title Jesus associated with the ostentatious religiosity and appearance-keeping of the scribes and Pharisees.

Reason #1: We have one Teacher (*didaskalos*, translated “master” by the NIV) and, in Him, we are all brothers of equal status (8b).

Illustration #2: Do not designate as your father anyone on earth, which is another reference to the religious teachers. “Rabbis were also affectionately and respectfully called ‘Abba,’ or ‘Pappa’; they addressed their disciples as their children, and the rabbis’ authority and honor placed them on a higher level than the disciples” (Keener 108).

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<sup>1</sup>Notice how v. 7 ends with “rabbi” and v. 8 begins with “rabbi.”



Reason #2: We should not accord a religious teacher on the earth the honor of father because we have one Heavenly Father. *Ouranios* (“heavenly”) stands in contrast to *epi tēs gēs* (“on the earth”). Our Heavenly Father alone deserves the kind of veneration and devotion that went with the designation “father.”

Illustration #3: Do not be called “leaders.” The word “leader” is *kathēgētēs*, used only here in the New Testament. It has the sense of guide or leader but was often applied to teachers. It probably has the sense here of master, with the connotation of guru (EDNT 2:222).

Reason #3: The reason for rejecting any claim to being the master/guru is that Jesus alone fills that role. Followers of Christ do not make their own disciples; they make disciples of Jesus.

Keeping in mind the observation that the reasons are far more important than the specific examples helps us see that Jesus is rejecting the self-promotion and self-exaltation that flaunts status and titles, and is commending the humility and sense of brotherhood which derives from recognizing the superiority of God and Christ.

Paul, for example, occasionally drew attention to his title and status as “apostle.” But this does not put him at odds with Jesus’ teaching here, because it is the inner attitude of self-exaltation that is the real problem and Paul characteristically spurns that. In fact, in 2 Corinthians, the letter in which he probably draws the most attention to his apostolic credentials, he correspondingly emphasizes his self-sacrifice and self-emptying; he will only boast in his weaknesses (cf. 2 Cor. 11:16-30; 12:9-10).

The point is, a person can shun titles and still be full of self-exaltation or a person can wear a title with great humility and self-lowering. Jesus' point is that His followers, especially the leaders among them, should embody the latter. Thus, the “greatest among you will be your servant. And whoever exalts himself will be humbled and whoever humbles himself will be exalted” (vv. 11-12).

Self-exaltation is a danger that is a particular threat to religious leaders. When religion is what one does, it is so easy to look spiritual. If a preacher uses the proper religious lingo, occasionally refers to how God spoke to him during his devotions, and performs the appropriate religious actions (e.g., a prayer at the right time in the service, a standard Psalm in the hospital room, etc.), congregants easily get the impression that he is a very good, spiritual man. It may be, however, largely public persona. There is a disconnect between who he appears to be and who he is. He may in fact be building his life and ministry on a sinkhole with no sub-structure of Christian character to support it.<sup>2</sup> Jesus is calling preachers (and others who have prominent roles among His followers) to avoid this danger by genuinely humbling themselves before God and being vigilant to flee religious appearance-keeping.

Like Jesus, Paul also prizes a leader's character. One way he makes this evident is how he describes his co-workers in ministry. Paul's commendation of Timothy and Epaphroditus in Philippians 2:19-30 is a striking example of this for several reasons. One is the length—not a verse or two, but a whole paragraph. The location is also curious,

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<sup>2</sup>See Gordon MacDonald, *Ordering Your Private World*, p. 13ff. for this analogy.

since it lies not at the beginning or end (the typical locations) but in the middle of the letter.

Why does Paul in the middle of this letter suddenly turn his attention to the travel plans of these two colleagues? When reading straight through Philippians it is clear that part of Paul's purpose in the letter is to enable them to live together in harmony as the people of God in Philippi. One method he uses is to provide concrete examples of what a gospel-centered approach to life looks like. "A theology abstracted from the behavior it demanded was distorted and inadequate" (Theilman 158). So his news report about himself in 1:12-26 is expressed in a way that offers them an example. His treatment of the incarnation and crucifixion in 2:5-11 illustrates what others-centered living looks like. And discussing the travel plans of Timothy and Epaphroditus in the middle of the letter furnishes two more examples of conduct that is worthy of the gospel and brings harmony.

Thus Timothy<sup>3</sup> models the likeness of soul that Paul urged upon the Philippians in 2:2. He is a "kindred spirit" to Paul, literally "united in soul" (2:20). In fact, Timothy's soul is so much like Paul's that he will be "genuinely concerned" for the well-being of the Philippians. Timothy stands in contrast to so many others who seek their own things rather than Jesus Christ's things (cf. Phil. 2:4). He has been tested and proven<sup>4</sup> to be truly dedicated to the gospel. Just as Jesus became a slave (2:7), so Timothy has enslaved himself to the gospel (2:22).

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<sup>3</sup>As paradigm for the character of a preacher, Timothy will be dealt with in more detail below.

<sup>4</sup>*Dokimazō*, to test to see if something is genuine. Often this family of words was used of precious metals for both the refining process and for the end result of that process, namely, the pure, genuine character of the metal. See EDNT 1:341-43.

Epaphroditus also embodies these character traits. He is Paul's "brother" (which carries overtones of affection); his "fellow-worker" on Christ's behalf; and a "fellow-soldier," which speaks of camaraderie in hard fought service for the cause of Christ. As an official representative of the church<sup>5</sup> and "minister,"<sup>6</sup> he gambled with his life for the gospel. He was so committed to Christ and His work that he almost died carrying out his commission from the church in Philippi. The idea that someone might risk his health in the service of another was not a much touted virtue in Paul's day, nor in ours. But Paul holds Epaphroditus in honor because that is precisely what he did.

Timothy and Epaphroditus, therefore, exemplify the character and commitment worthy of servants of the gospel. They demonstrate the commitment such servants must possess. Epaphroditus risked his life (2:30) and Timothy's commitment had been tested and found to be of proven worth (2:22). Eschewing self-seeking, they served Jesus, the gospel, and the welfare of others. "Timothy, Epaphroditus, and Paul . . . have understood that Christian commitment means losing one's life in order to find it, forfeiting the whole world but gaining one's soul" (Theilman 161).

By pointing out Timothy's and Epaphroditus' examples to the Philippians, Paul makes clear that Christian leaders and spokesmen must be cross-shaped. This means they are self-giving and self-sacrificing for the sake of the gospel and others, following the pattern of Christ who did not cling to his rights as God but emptied Himself and took on

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<sup>5</sup>The word "messenger" in v. 25 literally is "apostle." It designates an official representative, here of the church at Philippi.

<sup>6</sup>The Greek is *leitourgos*, one who renders religious service/duty.

the nature of a servant (Phil 2:6-7). In this way, preachers embody the gospel they proclaim and provide a concrete pattern of discipleship for the people of God.

Paul also commends Epaphras, the preacher who brought the gospel to Colossae (Colossians 1:7; 4:12). He describes him as “our beloved co-servant” and “a faithful servant of Christ” (1:7). He is also a slave of Christ and he labors in his prayers for the Colossians to stand complete and steady in God’s will (4:12). These phrases describe a man characterized by loyalty, dedication, hard work, prayer, and concern for the spiritual health of others.

Passages like these are easy to overlook. Yet they implicitly instruct us in Paul’s values for preachers as Christian leaders. He esteems those who are Christ-imitating, self-giving, others-centered, dedicated, and prayerful. His priorities ought to inform our values as we think about what to pursue in the training of preachers today.

In Acts 6:1-6, character is united with the ability to handle a specific task. The “Hellenistic” or “Grecian” Jews (6:1) were being overlooked in the church’s benevolence program. This was potentially disastrous. Hellenistic Jews were those born of Jewish parents outside of Palestine. They spoke Greek as their first language, used the LXX, and kept many Greek customs (Witherington 240-42). Usually, the Hebrew Jews looked down on them. This administrative oversight ran the risk of dividing the church over one of the very same issues which the Jews themselves were divided.

To solve the problem, the apostles recommended that the congregation select seven men to oversee the care of the widows. The translations often describe the task as “serving tables” (6:2), obscuring the significant responsibility it involved. The Greek

phrase here, *diakonein trapezais*, means either to provide food for others (BAGD puts this under "to care for, take care of," not play the role of a waiter) or to handle money (cf. Matt 21:12; John 2:15; Matt 25:27). Thus, this task required competency, trustworthiness, and capability. What qualifications do they give for those who will be entrusted with this undertaking? They should be men of "good reputation, full of the Spirit, and full of wisdom" (6:3). Though skills would be necessary to lead in this way, the focus lies on character.

This biblical priority on the character of leaders has found support in a twenty-year study carried out by Kouzes and Posner and summarized in their book *The Leadership Challenge*. According to their research, exemplary leaders engage in five practices: exemplary leaders model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. There are those who are leaders by position only. But what makes someone a leader people are willing to follow? For twenty years, three of the top four answers have consistently dealt with the leader's character, what Kouzes and Posner refer to as credibility. "No matter what the setting, everyone wants to be fully confident in their leaders, and to be fully confident they have to believe that their leaders are people of strong character and solid integrity" (27). In fact, "Honesty has been selected more often than any other leadership characteristic; overall, it emerges as the single most important ingredient in the leader-constituent relationship" (27). Nearly ninety percent of constituents chose honesty as the most important quality. Followers want a person they can trust, someone who is "truthful, ethical, and principled" (27).

Kouzes and Posner note that “leadership practices per se are amoral. But leaders—the men and women who use the practices—are moral or immoral. There’s an ethical dimension to leadership that neither leaders nor constituents should take lightly” (393). They warn that even the five practices, when taken to an extreme, can become destructive. They explain:

Far more insidious than all of these potential problems, however, is the treachery of hubris. It’s fun to be a leader, gratifying to have influence, and exhilarating to have scores of people cheering your every word. In many all-too-subtle ways, it’s easy to be seduced by power and importance. All evil leaders have been infected with the disease of hubris, becoming bloated with an exaggerated sense of self and pursuing their own sinister ends (396-97).

The solution, they say, is humility.

These are strikingly biblical themes and they concur with what was seen in the passages studied above: of the utmost importance is the leader’s character. Kouzes and Posner stress that the training of leaders (including preachers-as-leaders) must involve shaping their character, including the trait of humility. In fact, in the book, the first commitment (the five practices are based on ten commitments) they recommend is “find your voice by clarifying your values” (83). The credibility of a leader stems from his convictions, so these must be clear to the leader. Such a commitment conforms to the biblical ideal. As a Christian leader, a preacher ought to study and meditate on the

example of Christ and allow that pattern to shape his own values and vision for ministry; and his actions as a leader ought to demonstrate those convictions.

### **Leader-as-Preacher: Speech as an Overflow of Character**

In Luke 6:39-45, Jesus highlights the priority of character in a manner that directly applies to preachers and teachers of the gospel. The larger unit of thought begins in 6:12-19 and gives the setting for this teaching. Jesus has just appointed the Twelve to be His apostles, a large group of other disciples is with Him, and a large crowd of people have come to hear him and be healed by him. To these three groups, Jesus lays out his vision of a truly good life.

As a part of this teaching, Jesus “spoke a parable to them” (v. 39), and the focus of the parable is guides and teachers. Verses 39-45 are naturally divided into three sections: vv. 39-40; vv. 41-42; and vv. 43-45.

Verses 39-40 introduce the topic of this section with a rhetorical question which expects a negative answer: “A blind man cannot guide a blind man, can he?” Obviously not. This is followed up by another question, this one expecting an affirmative response: “Won’t they both fall into a pit?” Of course. Verse 40 makes the point: a fully trained disciple<sup>7</sup> becomes like his teacher. When a disciple fully embraces the teaching of his rabbi, he becomes like him. In connection with v. 39, the implication is clear: if the teacher is blind the disciple will be blind. Thus disciples need to be careful about who they follow and teachers need to make sure they are not blind.

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<sup>7</sup>Though often translated pupil or student, the word here is *mathētēs*, “disciple.” Translating it “disciple” maintains the connection to the fact that Jesus is speaking to a large group of His disciples.



Verses 41-42 carry on the idea of sight. Here Jesus amplifies the particular vision problem He has in mind, namely, a critical spirit that easily spots everyone else's faults (the "speck" in their eye) but is blind to its own (the "log," which refers to large building beams; see Robertson 1:60). How can someone guide another into removing the speck from his eye while blind to the log in his own (v. 42)? Jesus does not say one must never point out the speck in his brother's eye. What he says is that one needs to remove the log from his own eye and then he "will see clearly how to take the speck out of [his] brother's eye" (v. 42). What Jesus is saying is that spiritual guides need to get rid of the fault-finding spirit that acts with a readiness to blame others for trifling offences and matters of indifference, being quick to criticize and pass rash judgments. They need to remove the "log" of a disposition that is always ready to straighten others out and to make it clear that they are right. To ignore or minimize their own faults and shortcomings while nit-picking at others' is a terrible blindness.

The final section of this paragraph, vv. 43-45, offers a rationale for all that has preceded in vv. 39-42 (notice that verse 43 begins with an explanatory *gar*, "for"). The basic point Jesus makes here is that a person's "fruit" (his observable behavior) reveals his character, whether he is good or bad: "good trees do not produce bad fruit and neither do bad trees produce good fruit." When it comes to identifying whether a guide/teacher is blind or not, all we need to do is look at what he does, his living in total. "What people do reveals, when thoroughly and honestly considered, the kind of person they really are" (Willard, *Conspiracy* 274). Thus the good man brings forth good deeds from the goodness stored up in his heart. He has not merely hung good fruit on a bad tree by

making some external religious alterations to his behavior. He is a genuinely good person. “Finally, there is consistency between who one is and what one does, the inner and the outer, the invisible and the visible” (Culpepper 151).

Nowhere is this good treasure (or bad treasure as the case may be) more evident than in his speech. Why? “Because (*gar* again) his mouth speaks out of the overflow of his heart” (45c). Words are a window to a person’s heart. In Matthew 12:33-37, Jesus goes so far as to say that we will be justified or condemned by our words, presumably because they reveal the condition of our heart, whether it is loyal to Christ or not. We must keep in mind that Jesus is not saying control the tongue. He is saying become a good person, full of Christ’s own character deep within, and the tongue will overflow with that goodness. The tongue *reveals* a person’s character.

With the twelve newly appointed apostles in the crowd, this passage calls those who would be guides and teachers of others to realistic self-assessment and to cultivating a genuinely good heart, modeled after Jesus’. Therefore Jesus concludes his message with an appeal to do what He says (vv. 46-49).

What this means for our purposes is that possessing genuine Christlike character is particularly important for teachers and preachers, especially since speech is an overflow of character. Preachers make their living with their mouth, a dangerous prospect if their character is not increasingly becoming good like Christ’s. Indeed, James challenges those of us who teach and preach by writing, “Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom” (3:13). Disciples still become like their teacher, and if preachers are not sufficiently formed into

Christlikeness—or worse, are oblivious to a log in their eye—they will perpetuate their blindness. The solution to being blind guides is becoming genuinely good within (which requires honest self-appraisal), so that our deeds and words are routinely good.

### **Preacher-as-Leader: The Character Traits of Elders**

What kind of person the preacher is also stands out in the explicit instructions for Christian leaders in the New Testament. In his teaching on leaders in 1 Timothy 3:1-7 and Titus 1:5-9, Paul's first concern is that they be mature, godly men. Paul presents a picture of men who are among other things faithful, self-controlled, gentle, wise, easy to respect, do not stir up trouble, have a firm grasp of the Scriptures, and are leaders already. These men are known to be godly, and their lives can stand scrutiny because they are above reproach.

That it is appropriate to apply these passages to preachers, even though they are addressed to elders/overseers, can be seen from the fact that preachers function as leaders and shepherds among God's people and from the fact that 1 Timothy 5:17 indicates that some first-century elders served as preachers. Therefore, as we wrestle with what it means for us to shape preachers as Christian leaders, the traits discussed in 1 Timothy 3:1-7 and Titus 1:5-9 provide specific content to the character outcomes God desires us to pursue.<sup>8</sup>

Paul initiates his discussion in both Timothy and Titus by stating that overseers must be “above reproach.” This is the fundamental character trait in these lists, and all

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<sup>8</sup>There has been an attempt in what follows to group the traits in ways that make good sense. In the opinion of this writer, this makes it easier to use them as character competencies for assessment purposes since so many of them overlap.

the other character traits mentioned in the following verses—being the husband of one wife, temperate, and so on—offer specific examples of the kinds of things that make a leader and preacher above reproach. The phrase translates the Greek word *anepilēmptos* in Timothy and *anenklēton* in Titus. Both words describe the leader’s observable behavior. He manifests a high degree of integrity. His conduct is exemplary. His character is whole. He is who he claims to be. He is thus upright and just, meaning he consistently does what is right and his life reflects knowledge of and obedience to God’s Word. No questionable behavior stands out. He “cannot be attacked (even by non-Christians) because of his moral conduct” (TDNT 4:9).

In Paul’s day and ours, a crucial arena for this impeccable conduct is sexuality and marriage. A Christian leader must exemplify marital fidelity. This is the essence of Paul’s instruction that he be “the husband of one wife” (1 Tim 3:2; Tit 1:6). We should not overlook the fact that in both Timothy and Titus, this is the very first character trait mentioned as Paul sets out to describe an above-reproach person. Like our own culture, Greco-Roman culture reveled in great sexual looseness. It was not uncommon for a well-to-do man to have a wife to bear him legitimate offspring, to enjoy a consort at dinner parties, and to visit the brothel for sheer pleasure (Ferguson 70-71).

Such a cultural milieu explains Paul’s broad way of stating this instruction. Literally, he writes that a Christian leader must be a “one-woman man.” Strauch suggests that the best way to understand the phrase is that he is “a one-woman kind of man. . . . In other words, the elder must be characterized as a one-woman man who is not flirtatious, promiscuous, or involved in any questionable relationship with another woman” (192-

93). Today, this would include a woman in the form of video or photograph. In mind, body, and soul, he is committed to one.

As a Christian leader, a preacher should demonstrate gentleness (1 Tim 3:3; Tit 1:7). Gentleness (*praiūtēs*) is elsewhere described as a virtue that God's own Spirit produces (Gal. 5:22-23). It is the opposite of roughness and bad temper (TDNT 6:646). It describes one who has a friendly disposition and can work with others in a give-and-take relationship. He does not pursue his own agenda and he does not always have to get his own way. He is considerate and cooperative, rather than demanding and selfishly ambitious.

As a result, he is not quick-tempered, contentious, pugnacious, or self-willed (1 Tim. 3:3; Titus 1:7). To be uncontentious (*amachos*) is to be peaceable, rather than one who fights and wars (TDNT 5:527). Pugnacious translates *plēktēs*, and refers to a bully, one who uses force to get what he wants (EDNT 3:106). A self-willed (*authadēs*) person tends to be arrogant and will not submit to authority, especially God's; he is going to do it his way (TDNT 1:508-09). But with *praiūtēs* settled in his soul, these traits are uncharacteristic for the Christian leader.

The leader must also be self-controlled (Titus 1:8). This means he is "temperate," which describes a lifestyle of moderation. To not be addicted to much wine (1 Tim. 3:3) is one expression of this temperance. Other such excesses (e.g., gluttony) are to be avoided as well. He is also "prudent" (*sōphrona*), i.e., sensible, reasonable, level-headed (EDNT 3:330). And he is "respectable" (*kosmion*), conducting himself in an orderly, well-mannered, honorable way (TDNT 3:895-96). Of course this discipline includes

moral self-control. But it extends beyond that to an overall life of discipline. The preacher-as-leader is hard working. He is responsible. He possesses a right relationship to assets; he is “free from the love of money” (not running up debt; paying bills; not being greedy; see Tit 1:7; 1 Pet 5:2).

Paul also says that such a leader ought to be devout, *hosios* (Titus 1:8; NIV–“holy”). This particular word refers to a person’s relationship to God (EDNT 2:536). It was often used in the Greek-speaking world to denote specifically religious behavior, such as prayer and religious sacrifices. In a Christian context, it speaks of a life arranged under God and unto God, a life devoted to God. How can a leader of God’s people fulfill one of his primary tasks of helping others be attentive to God if he himself is not? Yet, as Eugene Peterson laments, “it doesn’t take many years in this business to realize that we can conduct a fairly respectable pastoral ministry without giving much more than a ceremonial attention to God” (*Working the Angles*, 4). Being *hosios*, however, opposes such a minimalistic approach to God, so we need to call young ministers to avoid such a travesty and to form within them the habits that enable them to do so.

Paul also presents the home as the testing ground for the character of leaders. As the leader ages, he proves to be one who manages his own household well (1 Tim 3:4-5; Tit 1:6). “It had long been accepted that the family was a microcosm of society and that a leader first needed to demonstrate his leadership skills in the home” (Keener 613). Thus a leader was expected to have his personal affairs in order and to exhibit a proper relationship with his family and a wise oversight of children. In the day-in-and-day-out

demands of home life a person's character is revealed for what it really is. If a preacher-as-leader is unable to "manage his own household, how can he take care of the church of God?"

The point of all these character traits is not a checklist per se, but that a Christian leader must be one who models discipleship in very tangible, down-to-earth ways. This is Peter's point in his description of how elders should shepherd the flock, which likewise underscores character. Peter reminds us that elders shepherd the flock not by lording it over them with an iron fist but by their example of godliness (1 Peter 5:1-4). He urges them to do it willingly and eagerly, as examples of Christ-like, cruciform living. In forming preachers-as-leaders, such exemplary discipleship must be an outcome that Boise Bible College wisely and intentionally pursues.

### **Timothy: A Paradigm of Character in the Preacher**

Timothy, Paul's well-known protégé and colleague in ministry, stands out as a paradigm of character in the preacher. By the time Paul pens the two letters addressed to him, the two had worked together in ministry for about fifteen years. Paul probably first met Timothy on his first journey (ca. 46-48) through southern Galatia (cf. Acts 13:13-14:26 and 2 Tim. 3:11), and it is likely that Timothy, his mother, and grandmother all became Christians at that time (Fee 1). On his second trip through the area (ca. 50), Paul recruited Timothy to be his co-worker in ministry, and so began a long-lasting, affectionate camaraderie in the service of Christ.

On several occasions Timothy was either left by Paul in a city or sent back to a city for the purpose of ministry. Shortly after joining Paul, he carried on the ministry in

Thessalonica (1 Thess. 3:1-10; cf. Acts 17). Once, he and a man named Erastus were sent ahead of Paul from Ephesus into Macedonia (Acts 19:22). He conducted ministry in Corinth while Paul was in Ephesus (1 Cor. 4:16-17; 16:10-11). During Paul's first Roman imprisonment, he planned to send Timothy to Philippi to care for the church there (Philippians 2:19-24). And at the time when 1 and 2 Timothy were written, Timothy was on assignment in Ephesus (1 Tim. 1:3).

Timothy can thus be described as an "evangelist" and be called to fulfill his "ministry" (2 Tim. 4:5). With solemnity, Paul charges him to "preach the word" (2 Tim. 4:2). He is told to "prescribe and teach" the things Paul is telling him (1 Tim. 4:11). Timothy, therefore, acts as a preacher, and as such, Paul's words addressed to him in 1 and 2 Timothy underscore the priority of character for preachers.

First Timothy 4:6-16 is one such passage. After warning Timothy about false teachers in 4:1-5, Paul advises him to be a visible, tangible model of Christian living for the church.

By "pointing out these things," Paul says, Timothy "will be a good servant (*diakonos*) of Christ Jesus" (4:6-7a). "These things" in v. 6 probably refers to the matters discussed in vv. 1-5 (so most commentators), though Fee sees it as "gathering up what has been said from 2:1-4:5" (102). Either way, Timothy needs to lay out before the church both truth and error. As he does that, he needs to be constantly "nourished"<sup>9</sup> on the words of the faith and sound doctrine. Being continually nurtured in this way will

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<sup>9</sup>From *entrephō*, the basic meaning of which is "bring up" or "train," as in the bringing up of children (BAGD 269).



enable Timothy to have the strength and wisdom to point out truth and error. In addition to being nourished by the truth, Timothy needs to reject myths that are profane (*bebēlos*, the opposite of sacred) and “old-womanish” (7a). The latter adjective is a pejorative term, roughly equivalent to our “old-wives tales.”

Rather than imbibing such base ideas, Timothy must discipline himself for the purpose of godliness (4:7b-10). The Greek for “discipline” in 7b is *gymazō*, from which the word gymnasium derives and which literally refers to exercise, as v. 8 makes clear. As a servant of Christ, therefore, Timothy must pursue spiritual fitness with as much discipline and vigor as an athlete pursues physical fitness. In fact, he should have greater motivation and dedication, because physical fitness is of “little profit, but godliness is profitable for all things, since it holds promise” for the here and now and for the here after (v. 8). This last statement about the eternal value of godliness is a “trustworthy statement deserving full acceptance” (v. 9).<sup>10</sup> Verse 10 refers back to the future life of v. 8b and provides the reason (note the “for,” *gar*) that it is a trustworthy statement: “for unto this we labor and struggle,” i.e., the whole reason Paul and Timothy work so hard for the sake of godliness in themselves and others is because of the future life associated with it. This is the hope fixed on God to which they (and we) look forward.

Next, Paul urges Timothy to command and teach these things about shunning profane, old wives tales, training oneself to be godly, and the hope which motivates all this (4:11-16). As a teacher and preacher, no one should despise his youth (v. 12).

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<sup>10</sup>Though some see v. 9 as referring to v. 10, it seems better to take it as referring to the latter half of v. 8, if for no other reason than v. 10 refers back to the last half of v. 8 and the future hope connected to godliness. See Fee 104-05 for more details.

Keeping in mind that Paul recruited Timothy for ministry fifteen years earlier, Timothy can hardly be younger than his early-to-mid thirties. But “in a culture where ‘elders’ were highly regarded, and in a church where elders would have been older than he, this is not an insignificant encouragement” (Fee 107). To ensure that no one despises his youth, Timothy needs to be a pattern to the whole church of Christian living. Paul specifically mentions five areas:

- In his speech—that is, in his daily conversation, not his preaching which Paul deals with below.
- In his lifestyle—*anastrophē*, which refers to the customs and habits with which a person conducts his life (Hendriksen 158).
- In love—self-giving concern for the well-being of others
- In faith—Hendriksen suggests that this refers to the vertical, God-ward dimension of life (158).
- In purity—*hagneia*, moral cleanness (TDNT 1:123).

Paul also expects Timothy to make the reading, preaching, and teaching of Scripture a priority (v. 13). He should “take pains” with all of these matters (v. 15). Being an example of Christlikeness and being faithful to preaching requires attention and dedication. Paul puts it starkly. Literally he says Timothy should “be in these things” (15b), so that everybody can take note of the progress Timothy makes. So imperative is it that Timothy live well and teach well that Paul restates it: “pay attention to your life and your teaching” (v. 16).

Paul returns to these themes in 1 Timothy 6:11, where he calls Timothy to flee the disputes and greed of vv. 3-10 and pursue Christlike character. These actions are grounded in who Timothy is—a “man of God.” This is an Old Testament phrase which describes a “person who by God had been entrusted with a high office (Moses, Deut 33:1; Ps 90:1; David, II Chron. 8:14; Elijah, II Kings 1:9; the prophets, I Sam. 2:27)” (Hendriksen 202). To call Timothy a man of God, then, refers to his position as a servant of and spokesman for Christ. As such, Timothy must pursue righteous conduct (i.e., just, upright in his dealings with others), godliness (which has to do with one’s relationship to God), faith, love, perseverance, and gentleness (cf. 1 Tim. 2:22).

These instructions to Timothy make it clear that preachers ought to distinguish themselves by virtue of their character. In every way, their lifestyle should flow from a deep well of Christlikeness which sets an example for the rest of God’s people. They should live just, upright lives in all their dealings. They should reflect the genuine Christian love in every relationship. They should be examples of faith and devotion in attachment to God. Their entire ministry should be an outgrowth of the person they are in Christ.

### **Skills are Important, but Not Primary**

We have seen that the New Testament places the highest priority on the character of preachers and leaders. This does not deny the necessity of skills, however. The New Testament also indicates that Christian leaders handle specific tasks, implying they possess certain skills. For example:

1. Overseers are able to reason and teach (1 Tim 5:19; 3:2; Titus 1:9; Eph 4:11).  
Some are going to labor at this, perhaps give themselves full-time to it; but every elder ought to be able to teach. They should also look after what is being taught, making sure it is sound. They may also need to refute those who contradict (Titus 1:9). The elder is to have a firm grasp of the Word, being able to defend the faith and being able (and willing) to correct the erring in the church.
2. The elders in the Jerusalem church looked after the distribution of money in a major financial affair (Acts 11:30).
3. The pastor-teachers strive to train or equip the saints (Eph 4:11, 12). The context of this passage indicates the primary focus is grounding God's people in the faith (see more on this passage below).
4. The apostles and elders decide a doctrinal issue and make policy (Acts 15).
5. Elders engage in what today we might call pastoral calling (James 5:14).
6. Elders manage their own households well (1 Tim 3:4-5), which implies a set of skills, e.g., people management, money management, decision making.

Leaders should possess skills such as these. Yet they take second place to character and the assumption appears to be that the leader's ability to perform these tasks will flow from the character he or she possesses.

So the Scriptures recognize that specific tasks will be performed and apparently assumes that those who need to perform them can acquire the necessary skills. But the unanimous message of Scripture elevates character to the top. Thus if we are going to shape young ministers who will be people of influence for God's kingdom, we do not

want to ignore skills but we should not over-exaggerate their importance either. We need to concentrate on character formation, shaping their inner being so that it is Christlike and cross-shaped.

### **The Outcomes for Shaping Preachers**

What, then, is at the heart of being a preacher and a Christian leader? To boil down what we have observed into several broad outcomes, the product of such formation will be the following kind of leader:

1. First, as a Christian leader, a preacher will model discipleship for the people of God. He is like Christ from the inside out, so that his life provides a concrete example of what following Christ looks like both publicly and privately. This is the import of the character traits of leaders in 1 Timothy 3 and Titus 1, as well as the examples of the preachers and leaders described in the New Testament, such as Paul, Timothy, Epaphroditus, and Epaphras as discussed above.
2. Second, as a Christian leader, a preacher will shepherd God's people. During the days of the exile, Israel's leaders stood condemned because they only took care of themselves. God's word to them was: "Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool, and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost" (Ezek 34:1-4).

Jesus challenges the leaders of His day with similar imagery in John 10. The Pharisees are claiming to "see" spiritually, but refuse to believe in Jesus (Jn

9:35-41). In response to them, Jesus uses the analogy of a sheep pen and shepherds. Instead of being shepherds who legitimately care for the sheep, the Pharisees are, according to Jesus, thieves and robbers who climb over the wall of the pen to harass and steal the sheep. This is so, He says, because they do not enter by the door, which in the analogy refers to Himself (10:7).

Jesus is also the good shepherd (10:11). In contrast to thieves, He lays down His life for the sheep because He wants them to have overflowing life (10:10). This is what good shepherds do.

Before His ascension, Jesus calls Peter to feed His sheep (John 21:15-17). This appeal apparently stuck with Peter, who echoes this theme by calling elders to “shepherd God’s flock” (1 Pet 5:2). Peter describes shepherding as “exercising oversight,” looking after and caring for someone. Rather than shepherding because he has been forced to or because he is trying to make money, or because he loves to be in charge, a Christian leader shepherds willingly and eagerly (5:2-3). He is an example to God’s people of Christlike self-emptying.

The formation of a Christian leader should produce a person who cares deeply for the welfare of the people of God and who is therefore involved in their lives. He is not primarily a CEO. His first concern is being a good shepherd who lays down his life on behalf of God’s people.

3. Third, as a Christian leader, a preacher will equip God’s people for ministry (Eph 4:11-12). Preachers must not merely be people who can do the work of ministry. They must be adept at enabling others to do the work of ministry. The context of

Paul's words in Ephesians indicates that the primary focus of this equipping ministry is not skill transfer, though in the modern setting that is often how this passage is presented. Certainly some of that is assumed, but Paul's focus is on establishing God's people deep in the faith and the character of Christ so that they can contribute to the growth of the body.

The noun translated "equipping" in Eph. 4:12 is *katartismos*, which appears only here in the New Testament. The verb form of this word is translated "fully trained" in Luke 6:40, which reads, "A disciple is not above his teacher; but everyone, after he has been fully trained, will be like his teacher." This was the way the disciple-teacher relationship was understood in the ancient world. The relationship was as much about becoming like the teacher, as it was about information transfer. This helps us see that when Paul says Christ gave pastor-teachers (and the other leaders mentioned in v. 11) to the church for the "equipping of the saints," the envisioned outcome is a certain way of life which results from becoming like Christ.

This is the point of 4:13, which asserts that the end goal of this equipping work is for the whole community of Christians to become a "mature humanity" which is in keeping with the standard of Christ. He Himself is the measure for the full, authentic humanity the church is meant to embody. "Each individual Christian ought to grow up into spiritual maturity, but spiritual maturity in the individual Christian is not enough: there must be spiritual maturity in the corporate personality of the Church" (Bruce, *Ephesians*, 86-87).

Two results of this maturity are: (1) the body will be able to discern truth from error (v. 14), and (2) it will thereby grow up into Christ, i.e., into greater Christlikeness, so that the body increasingly is like the head (v. 15). “A community of believers which manifests this ‘unity of the faith, and of the knowledge of the Son of God’ is a mature church, in which the doctrine of the body of Christ is not merely honoured in word but exhibited in deed as a living reality” (Bruce, *Ephesians*, 87).

So the plan is for leaders to replicate themselves as whole people in Christ who can work the works of Christ in the world. Thus, Christian leaders make disciples who make disciples (2 Timothy 2:1-2). This implies that Christian leaders are whole persons who, through their shepherding ministry, intend to and are able to pass this on to others. This should be their ambition as servants of God’s people.

These three outcomes should be at the heart of any plan to develop preachers. Theological understanding, ministerial skills, and growing Christian commitment need to come together to form these kind of leaders. If success were simply graduating men and women who were biblically literate, then imparting theological information would be sufficient. It is quite possible, however, to graduate biblically literate slaves to sin and by the standards of the New Testament that would make Bible colleges and seminaries unsuccessful at graduating Christian leaders. Theological knowledge is necessary as a means, but it is not the end. The goal is *the formation of a person who embodies genuine Christlikeness from the inside out and who has a heart that desires to shepherd God’s*



*people so as to reproduce that very character in their lives, to the end that they can do the works of Christ in the world.* Since the mission of Boise Bible College, and most other Bible colleges and seminaries, is to train Christian leaders, especially preachers, everything we do must pursue this goal, otherwise we are not genuinely seeking to raise up Christian leaders in the biblical sense.

### **The Need For A Transformational Approach**

In the last decade, Dallas Willard has been a leading voice on this subject of forming people in Christ.<sup>11</sup> In a recent lecture, he called educators at Christian colleges to honestly examine with real students in mind whether or not they seriously intend to form Christlike character in them. He urges Christian colleges to examine what means they are employing for this purpose and whether or not the way those means are being used is producing such character. Although grateful for the good results that have been produced, his conclusion is that, by-and-large, Christian colleges are not succeeding at producing this kind of character. If his conclusion is correct (and the personal experience of this writer agrees with him), then we must ask if we are truly producing Christian leaders? Since deep Christlike character is at the heart of Christian leadership, can we honestly claim to be raising up such leaders if we do not have a compelling vision of what that character consists of and if we are not intent on employing wise means to produce it?

All too often Bible colleges and seminaries have acted as if imparting information was their primary objective and as if a student who acquired the right information would become sufficiently formed into Christlikeness. Discipleship and spiritual formation are

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<sup>11</sup>See especially his books *The Divine Conspiracy* and *Renovation of the Heart*.

treated as peripheral, not central. Forming the character of a Christian leader is a much more far-reaching project than imparting biblical information, and much more difficult. Perhaps this is why most Bible colleges and seminaries (and churches, for that matter) have settled for merely evaluating how well students have acquired information.

The Bible is clear that forming preachers-as-leaders involves developing the whole person so that their inner being is increasingly like Christ's. To settle for something less is to forsake Boise Bible College's stated goal of raising up a leadership for the Lord's church. Speaking specifically with regards to preachers, E. M. Bounds said it this way nearly a century ago:

We are constantly on a stretch if not a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. . . . Men are God's method. The Church is looking for better methods; God is looking for better men (5).

What we need is an approach which, with the aid of God's Spirit, is able to significantly transform the inner being of men and women into Christlikeness.

What kind of environment best facilitates the  
formation of a Christian leader?

The pastoral ministry internship moves learning out of the controllable, predictable, and sometimes sterile environment of the classroom and into the messy, unpredictable environment of the local church. What creates this environment is people whose lives are frequently anything but tidy and whose agendas sometimes create headaches for church leaders. An internship in such an environment can actually serve a

vital role in the endeavor of developing preachers who possess genuine Christian character.

The New Testament everywhere assumes that godly character forms in a relational context. God calls us into an interdependent network of relationships within which His character can be fleshed out. He is not assembling a collection of individuals but a new humanity, which loves each other, encourages each other, forgives one another, and so on. Character formation in the New Testament, therefore, requires a life-on-life transfer, such as that provided by an internship.

New leaders, therefore, are best formed in this kind of environment, where such necessary and difficult virtues are passed on through the medium of relationship. This environment should be somewhat “controlled” by the presence of a mentor who provides an embodied pattern that young ministers see and imitate with appropriate feedback and support.

### **Jesus with his disciples**

Jesus ministered to large crowds, but he called twelve to be *with* Him (Mark 3:14). This call to be *with* Him implies the kind of relationship that leads to a life-on-life transfer. It was through being with Him that they would be formed and molded into leaders who could effectively communicate his message to the world.

This relational context was an integral part of the rabbi-disciple relationship in the first century. As young Jewish men passed through their educational system, some would distinguish themselves as devoted students. At the appropriate age, some of these more outstanding students requested permission to study with a rabbi as his *talmid*, disciple.

There is much more to a *talmid* than what we call student. A student wants to know what the teacher knows for the grade, to complete the class or the degree or even out of respect for the teacher. A *talmid* wants to be like the teacher, that is to become what the teacher is. That meant that students were passionately devoted to their rabbi and noted everything he did or said. This meant the *rabbi/talmid* relationship was a very intense and personal system of education. As the rabbi lived and taught his understanding of the Scripture his students (*talmidim*) listened and watched and imitated so as to become like him. Eventually they would become teachers passing on a lifestyle to their *talmidim* (Vanderlaan 2).

This approach to education uses a highly relational environment to shape the student so that he can become like the teacher. Knowledge is a means; formation of the whole person is the end. Students participate more like apprentices, learning from the master how to be what he is. As used in the Gospels, *mathēṭēs*, the Greek equivalent of the Hebrew *talmid*, “always implies the existence of a personal attachment which shapes the whole life” of the disciple (TDNT 4:441). This requires a total commitment on the part of the disciple. He leaves everything behind to be with the rabbi, desiring to become like him. “In the NT we do not find any instances where [*mathēṭēs*] is used without this implication of supremely personal union” (TDNT 4:442).

This is exactly what is going on in Mark 3:14. When Jesus calls the twelve to be His apostles, the nature of the relationship was as his *talmidim*. “The factor on which the whole emphasis lies is exclusively the person of Jesus. As it is He who finally decides

whether a man enters in discipleship, so it is He who gives form and content to the relationship of His disciples” (TDNT 4:445). It is not primarily His teaching that gives shape and form to them as disciples, but He Himself. Everything hinges on who He is. Rengstorf explains that among the rabbis allegiance was based on the way a particular rabbi expounded Torah, and among the Greek philosophers it was based on the idea he represented. “The rabbi and the Greek philosopher are at one in representing a specific cause. Jesus offers Himself” (TDNT 4:447). Everything depends on placing confidence in Him.

In the Gospels, we find Jesus using this master-disciple relationship to mold and shape the apostles into the leaders he wants them to be. There is an interplay of doing and learning that grows out of the relational environment. They learned about prayer, for example, by hearing Jesus pray and then asking for instruction (Luke 11:1-4). They learned the importance of children and of child-likeness serendipitously when some parents brought their small children to Jesus to be blessed by him (Matt. 19:13-15).

Jesus also planned learning experiences into the “curriculum.” In Mark 6, for example, Jesus sends out the twelve with specific instructions. Then they travel through the villages of the region doing ministry. When they had completed this specific task they returned to Jesus and reported all that they had done. Mark 6:30-31 tells us that after they reported back, Jesus took them away to a lonely place by themselves to rest. On-the-job training is happening here, with accountability and support. This is an apprenticeship model which uses an approach that develops the whole person. This was the way forming leaders was done in Jesus’ day.

Carrying on Jesus' mission by helping others become His disciples is our task, according to Matthew 28:18-20. Matthew places emphasis on these words of Jesus by making them the last words of his gospel, so that a reader will be left with these orders ringing in his ears. Although the translations usually obscure it, there is only one imperative in this passage, namely, *mathēteusate*, "make disciples" (v. 19). The other verb forms are participles modifying this main verb. "Going" describes the attendant circumstances for making disciples: "while going, make disciples." "Baptizing" and "teaching" describe the manner for making disciples. They answer the question, How do you make disciples? You make disciples by baptizing and teaching them.

Of particular importance for our purposes is what Jesus says disciples are to be taught: "teaching them to obey everything I commanded" (v. 20). Jesus is not concerned that disciples can pass a theology exam. They need to be taught in such a way that they are brought into obedience to all of His instructions. It was His goal to shape the whole way of life of His very first disciples. So also our job as Jesus' disciples is to make more disciples of Jesus whose character is sufficiently formed so that they can do what Jesus has called them to do.

We should learn to envision discipleship, therefore, as apprenticeship, whereby we become like the Master. As Dallas Willard explains, "a 'disciple,' or apprentice, is simply someone who has decided to be with another person, under appropriate conditions, in order to become capable of doing what that person does or to become what that person is" (*Conspiracy* 282). Traditionally, Bible colleges have followed an educational model in which the goal for the student is the acquisition of information.

Classroom instruction is primary. Internships may occur but they are secondary and often receive little attention. Conceiving of our task in terms of apprenticeship shifts the focus to a developmental model. The goal is the development of a certain kind of person, who has been deeply transformed into Christlikeness and thus can do Jesus' works in the world. Dispensing and acquiring information via the classroom is only one means towards the greater end of developing the whole person. Other aspects of campus life and the curriculum have an integral part to play too. Internships provide the occasion to test received ideas in practice, develop new skills, and integrate all of this together into a pastoral identity which flows from who the person is. They open the way for a life-on-life transfer like the rabbi-*talmidim* relationship to occur.

### **Imitating Paul**

Paul uses this rabbi-*talmidim* or apprenticeship approach in his ministry too. He frequently appeals to his churches to imitate himself. Paul and his co-workers set a pattern for the churches they started, and Paul was not bashful about drawing their attention to it. The reason for this is that Paul knew people need clear, concrete examples of discipleship to Jesus.

For example, Paul appeals to the Corinthians to "imitate me as I imitate Christ" (1 Cor 11:1). What aspect of imitating Christ does Paul have in mind? In chapters 8-10, Paul is addressing the issue of eating meat offered to idols. He urges the Corinthians to voluntarily yield their right to eat meat for the sake of less mature Christians for whom eating such meat would become a defiling action (8:1-13) and for the sake of a non-believer's conscience (10:23-33). In chapter 9, Paul offers himself as a pattern of

honoring the gospel by this kind of self-emptying. When he was in Corinth, he yielded his right to receive financial support from them by preaching the gospel to them free of charge. He worked with his own hands to support himself. It is this self-giving action that lies behind his appeal to imitate himself. Just as Paul yielded his rights for the sake of the gospel and the benefit of others, so also the Corinthians should yield their rights.

Of course, such an appeal only works where there has been a sufficient amount of life done together. Otherwise, all they know is a public persona. Paul's appeal assumes the Corinthians have seen his life lived on the streets of Corinth. They have seen him at work making tents. They have seen the way he organizes his life self-sacrificially like Christ, and, by imitating him, they can begin to do so themselves.

This relational approach to ministry is even more explicit in a similar appeal to the Philippians. Paul urges, "Be joint-imitators of me, brothers and sisters, and watch closely those who walk in this way just as you have a pattern—us" (3:17, author's translation). Paul and his colleagues provide the Philippian Christians a pattern for Christian conduct. According to what follows in 3:18-21, Paul wants the Philippians to organize their life so that it is oriented around Jesus and focused on heaven. In the overall context of the letter, Paul is urging the Philippians to live in a manner that is worthy of the gospel (1:27). But these are broad abstractions. What does this look like? In 3:4-16, Paul describes how coming to Christ had re-organized what he valued in life and then calls them to imitate that pattern in 3:17. But even this description would fall flat if they did not know Paul. The fact that they had seen Paul live out this "heavenly focus" in the marketplace of Philippi gave his written words more power to achieve their intended effect. Paul makes



this completely clear in 4:9: “The things you have learned and received and heard and seen in me, practice these things.” It was the relational context that passed on discipleship in flesh and blood.

In 2 Thessalonians 3:7, Paul declares that it is necessary to mimic him. These words become more compelling when we see the context. At this point in the letter he is appealing to the Thessalonian church not to tolerate undisciplined believers who sponge off the more well-to-do in the church (v. 6). The “for” (*gar*) at the beginning of v. 7 indicates that Paul is giving the reason for keeping aloof from these fellow Christians, specifically, the work ethic of Paul and his colleagues which sets a pattern for the Thessalonian Christians. He explains, “we were not idle, unruly, or disorderly among you, nor did we eat anyone's bread without paying for it” (7b-8a). Paul and his team worked for their own room and board.

Why did he do this? In other letters, he claims he had a greater right as an apostle to receive support than the idle in the church and yet he did not take advantage of this right (cf. 1 Cor 9:4-14; Gal 6:6). He did do this not because of personal pride (I can take care of myself) or because of rugged individualism. Elsewhere in his letters he reasons that he did this so as not to be a burden (cf. 1 Thess. 2:9) and not to hinder the gospel (cf. 1 Cor 9:12). Here in 2 Thessalonians, however, he says he did this to be a model of discipleship for them both on the job and with regards to personal finances: we worked for our own keep “in order to offer ourselves as a model (*typos*, pattern) for you, so that you should imitate us” (3:7, 9). The flesh and blood example of Paul and his companions made the idea of a Christian work ethic concrete.

In his previous letter, Paul makes a similar point. After his opening greeting and thanksgiving for the church, he turns in chapter two to defend the credibility of his ministry by reviewing the weeks he spent among them. He reminds them that, although as an apostle he could have asserted his authority, he did not. Instead, he and his team demonstrated the kind of tenderness and affection that mothers have towards their new babies (2:7). He assures them that he and his colleagues loved them so much that they not only preached the gospel to them, but also gave them their very lives (2:8). The word for “life” in v. 8 is *psychē*. Thus literally Paul says they gave them their own souls, their whole self.

In vv. 9-10 he asks them to recall a specific example (“for,” *gar*, v. 9) of this love and self-giving, namely, that he and his team worked for their own keep. He describes this as “labor and toil.” These two words together “stress the considerable efforts to which Paul went, even to the point of hardship and deprivation, in order to avoid becoming a burden to his converts” (Wannamaker 103). Both during the day and at night, he worked with his own hands. They could remember this experience. They were witnesses (v. 10) of these things and of the impeccable character and behavior of Paul and his team. It was devout in relation to God and His commands, righteous (just) in relation to people, and blameless—“neither God nor the Thessalonians could reproach their conduct” (Wannamaker 105).

Paul yielded his rights so he could serve them. “The gospel, which turned upon the love and self-sacrifice of Jesus, could not fitly be presented by preachers who insisted on their rights, delighted in the exercise of authority, and made what profit they could out

of the work of evangelism” (C. K. Barrett, in Holmes, 66). Paul offered his very life to them, and it modeled for them the character of Christ in everyday life. In every way, Paul’s life matched his Christian proclamation.

Paul did not limit this modeling element to the churches he planted. He had a number of co-workers he traveled and ministered with, whom he seems to have selected and mentored: (1) Barnabas and John Mark–Acts 13; (2) Silas and Timothy–Acts 15:36ff.; (3) Timothy and Erastus–Acts 19:22; (4) the team mentioned in Acts 20:4; (5) Luke–the “we” sections in Acts 16; and (6) Titus, who, although he is never mentioned in Acts, appears in the Corinthian correspondence as a co-worker with Paul. Rather than random lists of men who tagged along with Paul, the instructions to Timothy and Titus in the letters addressed to them suggest that Paul was the teacher/trainer in these relationships. He guided them in effectively caring for the church, and they learned the art of Christ-honoring ministry by being with Paul.

This is the essence of a ministry internship. Preachers and preaching students agree to be together so that the character and skills necessary to Christ-honoring ministry can be passed on. Both Jesus and Paul employed this life-on-life transfer approach to training leaders. It makes sense, therefore, that we should use it too.

### Conclusion

According to the New Testament, Christian leadership is the overflow of a person’s life in Christ. Therefore, training preachers for the Lord’s church demands a transformational life-on-life approach which develops the whole person so that he or she is sufficiently like Christ. A well constructed and well orchestrated internship provides a

context in which this can happen. It places preachers-in-training into a relational environment where they can be shaped into the kind of people God is calling them to be, where character can be deepened and matured, where rough edges can be smoothed, and where pastoral values can be reconsidered and adjusted with the guidance of wise counsel. It opens the way for a more experienced minister to play Paul for a young Timothy, coaching him, correcting him, mentoring him.

These ideas should shape how a ministry field supervisor views his task. Rather than merely wanting to find a young Bible college “intern” on whom he can unload some of his work in hopes it will go away, a thoughtful supervisor will view his role pastorally. He is being entrusted by God with the serious business—with the ministry—of helping to form the heart of a Christian minister. This involves the incredible privilege and responsibility of coaching and guiding a young man as he forms his convictions and character as a preacher of the gospel.

These ideas should also challenge us as a Bible college to re-envision our task more along the lines of a developmental model rather than the traditional information-acquisition model. This does not dismiss the value of information. It keeps information acquisition in its proper place by affirming that it is a means. In a developmental model, the end is to form a person, not merely inform a mind; and in such a model an internship ought to be an integral component in the overall formation of the whole person to be a preacher on Christ’s behalf.

### CHAPTER THREE:

#### LITERATURE REVIEW

Chuck Faber, who has taught at Boise Bible College for more than twenty-five years, has said on numerous occasions that there are some C-average students he would hire for ministry in a heartbeat and some straight-A students he would never hire. His reason for saying this is the simple fact that academic prowess alone does not guarantee ministry expertise. The environment on the job is different from the environment of school, whether the workplace is a church, a business, or something else. The following comments certainly apply to preaching ministry.

Feedback in the workplace is infrequent and less precise. . . . Employees usually work in highly unstructured environments and engage in tasks that have few directions. They experience less personal support than in college and also encounter frequent and unexpected changes. . . . They are expected to demonstrate results with their knowledge by applying it to complex problems or issues that often have very few right answers. They work in teams to get results for the organization that require a great deal of initiative. (“Implementing and Assessing Internships” 65-66)

Thus, the skill set needed to succeed in the context of higher education is not exactly the same as that needed to succeed in the workplace.

This observation stresses the need for some sort of on-the-job training for preaching students, and internships are one way to provide this supervised ministry experience. “An internship is a bridge from the classroom to the workplace. It is an opportunity to test your ‘school-learned’ skills, interests, and career choices in a real work situation while you pick up new skills” (Neuman 2). In our case, preaching students are given the opportunity to wrestle with and apply the theory and theology studied in the classroom in the context of a local church ministry with the supervision of a more experienced preaching minister. Inkster and Ross put it this way:

As a form of experiential learning, internships give students a learning opportunity that classroom instruction cannot give them: a sustained opportunity to manipulate their classroom knowledge, to use it as a probe to explore a complex, challenging set of new experiences—and also to use those experiences as a probe to explore and evaluate their classroom learning from a new, practical perspective. (*Campus* 2)

The experience enables students to internalize and integrate what they are learning.

Internships stand in a long tradition of learning in which one more skilled person passed on his expertise to another.

Historically, people learned a profession or trade by apprenticing with a master architect, carpenter, painter, violinist, or other kind of expert. . . . These “masters” passed on their expertise and helped socialize the apprentice into the values, customs, and norms of their profession or trade. Before schools were established, learning a craft or profession occurred

this way to provide formal training in business, government, education, law, medicine, architecture, music, and other specialized fields. . . . Today, internships fulfill the historic role of master-apprentice learning. (Donovan and Garnett 9)

Although such field-based education has a long history, some argue that it lost prominence with the rise of the university.<sup>12</sup> Recently, however, it has experienced a resurgence, even in the universities. In a book specifically geared to public school administrators, Capasso and Daresh explain that

there has been a recognition that leaders are not prepared based solely on the words found in textbooks. In short, the reliance on field-based learning, such as internships, planned field experiences, and other forms of clinical learning, serves as foundations for preservice administrator preparation. (1)

This recognition has led to internships cropping up at colleges and universities in all sorts of fields of study over the last quarter of a century. As schools began implementing internship programs, a whole body of literature arose discussing the theory and practice of internships as a form of experiential learning. By surveying some of the relevant literature, including various internship programs, this chapter will set forth the key principles involved in designing and implementing effective internships.

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<sup>12</sup>See, for example, Pyle and Seals, 3-4.

## An Internship is a Form of Experiential Learning

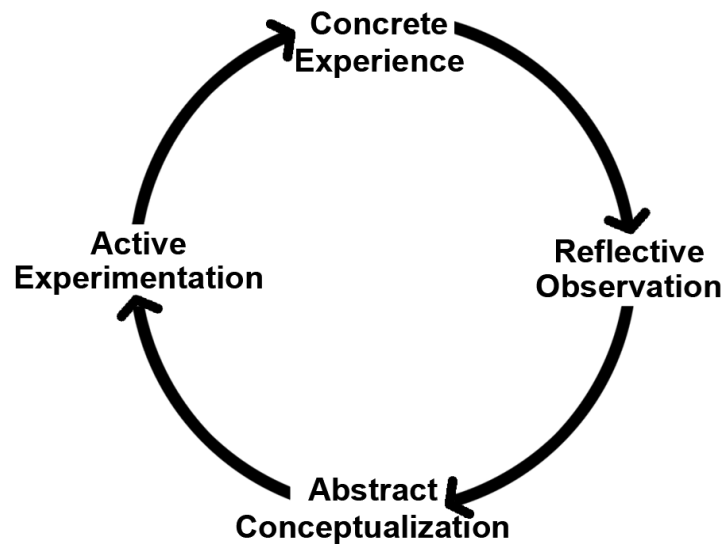
An internship is not merely job experience. It is that, for sure, but it is also more. As part of an academic curriculum, it is supposed to be a learning experience. The intern is an employee and a student at the same time. This fact should always be kept in mind: the intern is on the job to learn. Thus, “these internship experiences should be designed to be meaningful and highly professional learning experiences” (Capasso and Daresh 7). Yet the manner of learning is very different from the traditional classroom. There are not the lectures, note taking, and tests that we typically associate with learning. Instead, internships are a form of experiential learning.

### **David Kolb’s Model of Experiential Learning**

David Kolb is one of the most widely recognized names in the field of experiential learning. His book, *Experiential Learning* (1984), has served as the sounding board for nearly all thinking on the subject since it was published. “David Kolb’s interest lay in exploring the processes associated with making sense of concrete experiences—and the different styles of learning that may be involved” (Smith 2). Kolb’s interest in this extended beyond the informal way people learn while experiencing life. He saw experiential learning as having a necessary place in higher education. As universities have grown and enrollment has become more inclusive, Kolb claims “there has been a corresponding need for educational methods that can translate the abstract ideas of academia into the concrete practical realities of these people’s lives” (Kolb 6).



Making explicit use of John Dewey, Jean Piaget, and Kurt Lewin, Kolb produced a model of experiential learning in the form of a circle (see Kolb 42).



Learning begins with some concrete experience, especially an experience that brings a certain level of dissonance or discomfort: it does not fit with previous theories or assumptions. That experience leads to observation and reflection, attempting to sort things out. As the muddy waters become clear, new principles or theories are tentatively formed (abstract conceptualization). Finally, the person begins to experiment with these new ideas by actively testing them through new experiences, and the cycle begins all over again. In fact, Kolb sees this cycle as more of a spiral, continuing onward and upward but also narrowing down to more of a point the further along one gets, like moving up a cone of learning experiences. As a person learns, grows, and develops, he moves through three stages: acquisition (acquiring basic knowledge and abilities), specialization (developing

more specialized preferences and abilities), and integration (becoming an integrated self who can balance competing demands and values). The more integrated one's beliefs and behaviors become the further up the cone he moves (Kolb 140-45).

The four elements of the cycle capture what all of us do when attempting to make sense of experience. Imagine a young husband who is less than a year into his marriage. He sincerely desires to be a good husband, but his wife gets frustrated when she tries to talk to him about how she is feeling. He keeps going over how he responds to her in his mind, to see if he can figure out how he is going wrong. Finally, he talks to an older man whom he greatly respects. He describes the scenario. He relates some of his thoughts and ideas that he has arrived at after reflecting on things. Through question and answer, his advisor examines the underlying assumptions, clarifies the ideas, and suggests a new approach to try. The young husband returns home to try it out. Kolb's model labels the parts of this process, so that we can be more intentional about practicing it.

What makes the experiential learning cycle pertinent to the current study is that it provides a framework for how learning will take place throughout an internship. Pyle and Seals reflect this cycle in their description of ministry internships:

Theological field education provides a context for learning which utilizes a circular process: experiencing ministry, reporting the ministry event, reflecting on issues raised by the event, articulating the insights gained from reflection on the event, and planning new approaches to ministry. The learning which occurs during the process of theological field education depends upon the student's willingness to interact with

experience. Students are encouraged to address each ministry event as an opportunity to learn, as well as to bring ministry to the people and relationships they discover. (10)

This circular approach provides a process which can facilitate genuine learning for the intern and his supervisors. “Two aspects can be seen as especially noteworthy: the use of concrete, ‘here-and-now’ experience to test ideas; and the use of feedback to change practices and theories” (Smith 4). “This may mean,” writes James Atherton, “that for the tutor or mentor, a major task is to ‘chase’ the learner round the cycle, asking questions which encourage reflection, conceptualisation, and ways of testing ideas” (1). Well-designed internships offer a variety of experiences that can serve as grist for learning and “by encouraging reflection-in-action, they nurture a lifelong habit of turning experience into learning through reflection” (Inkster and Ross, *Campus* 9).

### **Reflective Practice**

Since the catalyst for learning from experience is reflection, a well designed internship needs to encourage interns to reflect critically on their experience. “Every experience of the student has learning potential. Students are to be encouraged and challenged to pay attention to all elements of their experiences, and to reflect upon them” (Pyle and Seals 9). The intern must remember that he is not just a worker but a learner as well, and so he must attend to his work experiences in order to learn from them. The

literature typically refers to this habit as reflective practice, borrowing the phrase from Donald Schön.<sup>13</sup>

Schön contends that reflective practice is a key to professional development by helping learners become more aware of what they do, why they do it, and how they can do it better. The following two quotes from Wheatley and Kellner capture the purpose of this reflection:

“So much of human behavior is habitual. And behind every habit is a belief—about people, life, the world. We work from the premise that if we can know our beliefs, we can then act with greater consciousness about our behaviors” (2).

and:

“We encourage you to question yourself at the level of your beliefs. Such personal questioning requires us to go very deeply into our ideas about the world. It often causes us to challenge more than we want to have challenged. But we have found that belief is the place from which true change originates” (3).

Schön reasons that working in the professions is more akin to artistry than science, and thus the challenge for professional schools is “educating for artistry” (Schön, AERA, 7). Educating for artistry at its best, Schön contends, utilizes a “reflective practicum,” in which people learn by doing as a collaborative effort in dialogue with

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<sup>13</sup>Schön’s two main works in this area are *The Reflective Practitioner* (1983) and *Educating the Reflective Practitioner* (1987).

someone who serves the role of a coach. This dialogue does not consist only of words but also of practice.

The coach's demonstrations and the student's performances are messages which they send to one another. The student's performance, for example, indicating, telling the coach, 'This is what I make of what you have said. . . .' And the coach, observing that and seeing the problems, the difficulties that the student has [sic]. At its best this dialogue between coach and student becomes a dialogue of reciprocal reflection-in-action where each of them is reflecting on, and responding to, the message received from the other. (Schön, AERA, 8)

The goal of this process is to bridge the gap between theory, technique, and concrete action. Inkster and Ross specifically apply this to internships:

As Schon has noted, the role of the supervisor or coach in this situation will "emphasize indeterminate zones of practice and reflective conversations with the materials of a situation"[40]. This is the essence of an internship grounded in a constructionist epistemological paradigm, an internship that is informed by an ongoing tension, testing, and dialogue between theory and practice, between curriculum and professional experience. It is an internship that engages and evokes multiple modes of knowing and moves the intern toward integrative knowledge. (*Campus* 8)

In contrast to quiet introspection, reflective practice is an active process of assessing both behavior and its underlying ideas and assumptions for the purpose of learning, growth, and change. Osterman and Kottkamp use the analogy of actor and critic.

The reflective practitioner assumes a dual stance, being, on one hand, the actor in a drama and, on the other hand, the critic who sits in the audience watching and analyzing the entire performance. To achieve this perspective, individuals must come to an understanding of their own behavior; they must develop a conscious awareness of their own actions and effects and the ideas or theories-in-use that shape their action strategies. (2)

Struggles, dilemmas, uncertainties, and even breakthroughs become the fuel for the question, what is going on here? and thus become powerful opportunities for learning and growth (Amulya 1). In professional development, students oscillate between doing and critically studying their doing for the purpose of improving their performance.

It is not enough to ask, what could I have done differently. Reflective practice excavates beneath the surface, assessing the underlying ideas and theories which motivate behavior. “When we gather information about experience, we mean the full range of human experience including beliefs, values, intentions, attitudes, feelings, ideas, and action” (Osterman and Kottkamp 5). If the experience is a dilemma, what competing values are at odds with each other? Disappointment raises the question of what beliefs have been compromised or what longings have gone unmet? Other questions may be, what beliefs prompted this action? Did the action produce the intended outcomes?

(Osterman and Kottkamp 6). Through such questions, we can align our behaviors more closely with values, examine the viability of theories, and diagnose ineffective patterns of thought or behavior.

Most writers agree that reflective practice is most effective as a collaborative effort, in which fellow learners analyze experiences together and learn from each other. Our ingrained patterns of thought and behavior make it difficult for us to see and critically assess our performance. Because of this, “analysis occurring in a collaborative and cooperative environment is likely to lead to greater learning” (Osterman and Kottkamp 6). Ideally in an internship, some of this reflection will be done with the field supervisor who questions, coaches, guides, and evaluates performance. But a reflective internship will also plan for interns to learn from each other.

A vital part of the internship component will be a colloquium running concurrently with the internship practicum. In the colloquium, interns will come together to share their experiences, to define common problems and issues, to brainstorm strategies, and to critique and support one another’s work. (Inkster 2)

Maybe case studies will be prepared and discussed. Perhaps videos of students’ performances will be evaluated. Or perhaps students will have been tracking a specific issue in their journals and what they are learning will be discussed. Whatever the method, this reflection should be guided by the overall objectives of the program and the specific goals of the students. The faculty advisor serves as a coach to guide the reflection, so that it is constructive and genuine learning and growth occurs. And

following Kolb's cycle, new ideas will be formed and students will return to the work site ready to test these new ideas in the laboratory of experience.

This collaborative approach helps overcome one of the weaknesses of reflective practice, namely that reflection is not natural for everybody. For some practitioners, reflection is not a regular habit, and if left to themselves they may struggle to mine learning from experience. In collaboration with other interns, however, they can be guided and coached so that their experiential learning may be more fruitful. And hopefully they will internalize the reflective process so that they can use reflective practice to continue their development for the rest of their life.

In addition to being guided by the program goals, preaching ministry internships also need their reflection to be theological reflection. Students need to learn how to think theologically about their task. "Theological reflection occurs when the events of life are examined through the eyes of faith, in order to integrate experience and faith" (Pyle and Seals 110). Scripture provides a sounding board to make sense of ministry experiences and help connect spirituality and practice. "Theological reflection is the act of bringing into dialogue the narratives of God's activity and the narratives of human experience for the purpose of shaping the convictions out which people live" (Pohly, "distinctiveness," 7). Scripture-focused theological reflection is a real advantage for ministerial reflective practice, because it provides a standard to guide and assess what is being observed and learned by way of experience. As preaching students engage in reflective practice, they enjoy the benefit of assessing their values, beliefs, ideas, theories, intentions, and actions



not just in light of what works and what does not work, but also in light of Scripture.

God's activity and Christian truth become the reference point for the reflective dialogue.

So the purpose of the internship is not merely work experience, but experiential learning. "The historical and theoretical constructs from the classroom environment encounter the immediate and concrete practices of the work environment" (Inkster and Ross, *Campus* 9). The work environment becomes a laboratory, where students learn by doing. In pastoral ministry internships, too, "the emphasis needs to be on learning, with ministry and reflection on ministry as the primary tools for learning. This is not meant to depreciate the importance of ministry in any way. Yet, the purpose of field education is to focus on learning" (Pyle and Seals 23). This educational aspect of the internship needs to be kept in mind by all those involved in its planning and execution.

The goal of this experiential learning process is not merely to tack new skills onto the students, but to help them internalize the kind of thinking and being it takes to act well in the given profession. Inkster and Ross (*Campus* 8) refer to Schön's way of saying it:

Most faculty and academic departments—indeed, most interns and worksite supervisors also—would subscribe to the proposition that the internship should entail a process Schon calls "thinking like a \_\_\_\_." The blank, of course, is filled by the name of the profession being emulated, so that an intern practices "Thinking like an accountant," or "Thinking like an architect," or "Thinking like a public relations professional," etc., and the intern undergoes a process of initiation not only into the relevant facts and

operations a practicing professional uses but also a learning of “the forms of inquiry by which competent practitioners reason their way, in problematic instances, to clear connections between general knowledge and particular cases” (from Schön, *The Reflective Practitioner*, 39).

Through wise supervision and guided reflection, students adopt new ways of seeing things, which lead to new ways of being and acting. This is especially relevant to training preachers, in which we are seeking to develop the whole person from the inside out. Calvin Theological Seminary’s field education website explains that an internship needs to be

supervised and evaluated with careful reflection on what has been learned from the experience. Our concern is that students develop a deep sense of how God is shaping and molding them spiritually, personally, and professionally through the work of ministry. (1)

If we can guide interns into thinking like a servant of God, after the model of Peter and Paul for example, not only will the internship have been successful, but great strides for the sake of God’s kingdom will have been made.

### Guiding Students’ During Preparation and Execution of An Internship

Perhaps many college students can identify with the following perspective on internship.

The general word among classmates was that the internship at Mt. Maxwell was just one more hoop to jump through. As one of her best

friends, who had gotten the principalship certificate last year, had told her, “All you do is sign up for the course, pay another fee, go back to your school and have the principal sign a form that shows that you spent some time ‘playing principal.’” (Capasso and Daresh 9)

Historically, this has been the mentality at Boise Bible College. In fact, this writer’s own ministry and preaching internship as a Bible college student involved very little planning and oversight from the preaching professor. The idea seemed to be “get out there and get your feet wet in ministry.” If internships are truly going to be a learning experience, however, careful preparation and execution is required. Several factors appear frequently in discussions of the subject matter.

### **Preparing Students for Internships**

For effective learning and development to occur, the student needs to be guided while he is preparing for his internship. One recommendation is to have a pre-internship seminar which orients students to the objectives of the internship, helps them see how it fits in to their overall academic program, and guides them in planning their specific internship.

One key component of this preparation for internships is pre-assessment of the intern. The pre-assessment should guide the student as he discerns where he needs to learn and grow. Some of this assessment is simple self-assessment of what one is and is not comfortable doing, what talents and abilities one has, and what experience ones has already had in the field of study. In addition, various personality, learning style, and skill assessments can also be employed to construct a working profile of the student (see Pyle

and Seals 54-55). This profile should identify ways in which the student will need to grow in order to be effective in the particular profession, e.g., interpersonal tendencies to be aware of, leadership traits that are deficient, or potentially detrimental communication styles to change. “Regardless of the tool selected, activities such as the personal assessment and review techniques noted above may be helpful to the internship supervisor in assisting interns to specify skill and knowledge areas that they believe need further attention in their internships” (Capasso and Daresh 97).

In order for students to accurately plan what kinds of learning experiences they need, this pre-assessment should be measured against recognized competencies in the field of study. These competencies enunciate the outcomes for the particular internship experience, which makes evaluating learning and growth possible. “Thus if your goal is to become an effective school administrator, it would be in your best interest to craft an internship experience that challenges all of the standards, competencies, and skills related to the characteristics” of school administrators (Capasso and Daresh 70). In our case, this means creating a list of competencies for preaching ministers, such as that included in Pyle and Seals (see pp. 134-37). Fuller Seminary includes a list of such competencies in its supervisor’s handbook (8-9) to guide supervisors and interns as they form specific goals for an internship experience.

Because forming character lies at the heart of developing preachers, as we saw in the preceding chapter, this competency list for preaching students should not be limited to skills. In his lecture delivered to the International Forum on Christian Higher Education

on March 31, 2006, Dallas Willard raised questions about what the goals and outcomes are on our Christian college campuses.

Perhaps we should start by thinking about what our goals now really are with respect to character formation, and what we are now trusting by way of means toward those goals. What is our current practice.[sic] My sense is—and please correct me—that our goals are mainly to develop students to the point that they will not fall into scandalous sins, on the one hand, and, on the other hand, that they will be successful in life and good members and possibly leaders in our churches. We would like to see them have good scholastic and artistic attainments and be outstanding in Christian activities, and possibly in public service. We would be proud of them if they turned out like that.

But he asks us to consider if these goals “are really the ones emphasized by our biblical sources and the ones adequate to the human condition and need,” noting passages like Romans 5:1-5, Colossians 3:1-17, and 2 Peter 1:1-11. These passages mention character traits like humility, compassion, kindness, faith, and love. Willard asks us to consider if these are “the actual goals and outcomes of Christian education”? As noted in chapter two, he calls educators at Christian colleges to honestly examine—in terms of what we are actually doing and with real students in mind—whether or not we seriously intend to form Christlike character in our students and, if so, whether or not the means we have traditionally used (e.g., involvement in church, chapel, Bible courses, etc) and the way we have used them are producing such character.

Nowhere is this endeavor to form Christlike character more imperative than in the developing of preachers, who serve as very public spokesmen on Christ's behalf. Since this is so, character traits such as those discussed in the preceding chapter ought to be included in the list of competencies for preaching majors, and an honest effort should be made at assessing where students stand in relation to these competencies as they progress throughout their college career, including prior to their internship.

The end product of all of this pre-assessment in relation to the recognized competencies in the field of study should be some sort of learning agreement, an absolute necessity for an effective internship. "Learning contracts are the agreements among the employer, intern, and school about what the intern should do and learn in this placement" (Donovan and Garnett 259). This learning agreement should be based on the competency list and enunciate clear learning and growth goals for the experience. "Experiential learning needs to be supported by a clear set of learning goals, with tasks and other learning opportunities identified in relation to those goals" (Inkster and Ross, *Business* 7).

Many suggest that the intern should take the initiative in developing this agreement: "As a self-directed learner, the intern typically takes the lead in developing the plan, and this planning process becomes an important part of the learning experience" (Inkster and Ross, *Campus* 35). This does not mean that he develops the agreement in isolation from the other parties involved. He takes the lead but the document should be mutually developed. "When expectations are not mutual, there is a potential for conflict between you and your mentors" (Capasso and Daresh 120). Speaking specifically of supervised ministry, Pohly describes this as an agreement in which all those involved say

to each other: “this is what we will do together and for which we will hold each other accountable. . . . Its purpose is to set priorities, establish structure, provide boundaries, and identify procedures around which ministry can occur and be evaluated” (“purpose and function” 3).

Learning agreements should include site information, field supervisor contact information, a job description which includes a list of the responsibilities that the intern will undertake and clear, measurable goals of what the intern intends to learn through the experience (see appendix D, p. 142 for example). Many of the sample ministry internships surveyed for this review separate these goals into categories, such as ministry knowledge goals, ministry skills goals, and character goals. Dallas Theological Seminary is even more precise, requiring a character goal, spiritual discipline goal, evangelism goal, knowledge goal, relational skill goal, biblical communication goal, and task skill goal (Learning Partnership Covenant 8-14). Such an extensive breakdown does guide students into more balanced goal-writing, but it also may sap some of the power of the goals because they are generated out of a need to meet a requirement rather than being intrinsically motivated. A simpler breakdown such as the three-part division noted above is probably better.

The responsibilities and goals listed in the learning agreement are the platform on which the internship is built and will guide the student’s self-assessment of his progress and the supervisors’ evaluations. “The task of writing a covenant is a process of (1) deciding where you anticipate going intellectually, experientially, and ministerially for a defined period of your life; (2) developing action plans to move toward your destination;

and (3) outlining steps you will take to insure that you get there” (Pyle and Seals 50). So rather than being a perfunctory requirement, a learning agreement provides the criterion by which to measure how far the intern has come. It is thus vital to a well-planned internship and should be completed and signed by all parties before registration for the internship occurs (Inkster and Ross, *Campus* 36).

### **Guiding Students During the Internship**

Internships are ineffective if students are only sent off to get some hands-on experience. “An internship entails important elements of cooperative work experience, apprenticeship, independent study, and small-group study, and these elements need to be blended and coordinated in a planned and thoughtful way in an internship”(Inkster and Ross, *Business* 2). In order to guide the learning that takes place through the experience, most of the literature recommends that concurrent seminars or colloquiums be employed by the college during the internship. These seminars create accountability and support, so that students are not floundering on their own, disconnected from the college’s objectives. They can also alert the academic advisor to potential disasters before they get out of hand. But their primary purpose is to ensure that learning occurs by facilitating “the interns’ reflective process” (Inkster and Ross, *Campus* 68). Capasso and Daresh describe this collegial learning (89). The interns gather to reflect critically upon what they have been doing and what they have been learning, with supervisors serving as coaches. As noted above this is a key occasion of reflective practice because “supervisors assist the supervisees in seeing themselves and their ministry more accurately, clearly, and creatively” (Pohly, “purpose and function” 3).



Fuller Seminary, for example, requires students completing a nine-month internship to attend four Ministry Enrichment Seminars. “These seminars are designed to address practical ministry issues which may not be part of a student’s other course work” (“Supervisor’s Handbook” 5). Additionally, students are required to participate in a Theological Reflection Group consisting of no more than eight peers for four weeks during the second half of their internship.

One important element of such seminars is reaffirming goals and objectives. By reviewing the goals they set before the internship began, interns can begin to assess what kind of progress has been made. Or perhaps they will realize that some of their goals need adjustment. It may alert both the intern and the academic advisor to areas that are being neglected.

Without such seminars, the learning is largely at the whim of the field supervisor, who may or may not be fully in sync with the objectives of the program. He may or may not be attentive to the intern. In the experience of this writer, fully invested field supervisors who serve as top-notch coaches are a rare breed, so it is best not to leave all of the reflective learning in the field supervisor’s hands.

Of the ministry internship programs surveyed, Lincoln Christian College has the most comprehensive. Students are expected to take a semester off from typical classes to participate in a six-month internship which includes the semester and the summer. Students are granted 12 credits for this internship. LCC maintains an extensive website dedicated to their internship program that includes instructions for academic advisors, field mentors, and interns; a calendar of dates and deadlines; printable evaluation forms;

mentoring guides; and the philosophy of the program. Interns participate in an internship orientation course and a mid-internship seminar on campus. Academic advisors are strongly encouraged to visit the intern in the field and the internship office will pay for any travel expenses. Experiential learning through LCC's internship program is a central part of their curriculum and the college invests time, energy, and money into the planning and execution of the experience. Such careful planning and execution enables internships to have their maximum impact.

### Internships are a Three-way Partnership

An internship brings together the world of the college and the world of work, two worlds which rarely overlap. The link between the two is the student. Inkster and Ross describe this dynamic in detail. Even their definition of an internship implies it: an internship is a "structured and supervised professional experience, within an approved agency, for which a student earns academic credit" (*Campus* 11). When a student enrolls in an internship, he now goes to work as part of his college education. Thus the intern brings the world of college to work and the world of work back to college.

The contrasts and oppositions between these two sites are an important aspect of the learning experience of the internship, and they can be a rich subject of reflection and analysis, but it would be wrong to encourage a "we-versus-they" attitude because the intern's academic success depends on the coordinated efforts of all three members in the partnership.

"Partnership," then, implies shared responsibility, clear expectations, and collaborative communication. (Inkster and Ross, *Campus* 12)

The internship is thus an interdependent relationship, a partnership, between the academic advisor, the site supervisor, and the intern. The purpose and focus of this partnership is the learning and development of the student. “The key players are interrelated around the partnership’s shared goal: the intern's learning, growth, and development” (Inkster and Ross, *Campus* 12).

Preaching ministry internships share many characteristics with internships in other professions, such as business, education, and social work. Nevertheless, this partnership in a preaching internship takes on a distinctive character. Pohly highlights this distinctiveness by his definition of pastoral supervision. He writes, “I understand pastoral supervision to be a way of doing ministry in which two or more people covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment” (“purpose and function” 2). His words draw attention to the fact that, when it comes to supervision of ministry students, there is a particular content to the nature of the task. This particularity is driven by our Christian identity and it shapes not only what is done in a preaching ministry internship, but how it is done and why. Elsewhere he puts it this way: “the distinctiveness of ministry supervision lies in its transformational nature” (“distinctiveness” 2).

Supervision of preaching interns is different than in other contexts because it is differently motivated. Pohly distinguishes between occupation and vocation to make this point. “In both, supervision is provided in order that persons might carry out their responsibilities in the most effective way possible.” Such productivity alone is the

occupational concern. Ministry, however, is also a vocation—a calling done on God’s behalf. “Thus, in ministry one’s accountability is to God rather than to job.” This does not minimize the occupational concern for productivity. It means that “the motivation for working is focused differently.” Everything is done to “serve God above all else” (“distinctiveness” 1-2).

Since the focus is different the nature of the three-way partnership in a preaching internship will be (or ought to be) different. The concern will be with God’s activity in the congregation, in the supervisor-supervisee relationship, in the specific ministry event, and in the heart and life of the intern. So in a ministry internship, like internships in other professions, the supervisors are concerned with occupational proficiency; but they are also very sensitive to the fact that ministerial identity derives from a spiritual core. In fact, Pohly asserts that “an emphasis on spirituality makes clear that persons in ministry function primarily out of their God-ward relationship, and [spirituality-focused supervision] seeks to help its participants be aware and intentional about that relationship” (“distinctiveness” 7). Lincoln Christian College describes their internship as “a special relationship between a Field Mentor, Faculty Mentor, and God working together to shape the student to be a Christian leader for the world” (“Program Overview” 5). Pyle and Seals put it this way: “The student in supervision is to be cared for as a unique person, a believing Christian, a committed minister, and a disciple of Jesus Christ, whose need to grow and develop in ministry is the principal object of the program” (9). In what follows, we will look at the roles of the three primary parties in the partnership of an internship, including some of the distinctive aspects within ministry supervision.

## Role of the Academic Advisor

The primary responsibility of the academic advisor is to ensure that learning happens. “As the representative of the college or university, [he is] the party most directly accountable for assuring that the experience is more than a job and that all parties are sensitive to the dynamics that can result in a quality learning experience (Inkster and Ross, *Campus* 63). Some of this is the technical nitty-gritty of the academic arena, e.g., who can enroll, when can they enroll, how many credits for how many hours of service, and how will they be evaluated (see Hodgson 3).

Once these kinds of questions have been addressed, “a course syllabus must be developed, with a clear statement of the goals and objectives of the program, performance expectations, and the ways in which intern performance will be assessed so that appropriate grades may be assigned” (Capasso and Daresh 98).<sup>14</sup> The syllabus makes the purposes and goals of the internship clear, by defining what it is that interns are to be learning. It should also clarify the process, including the dates of on-campus seminars and the means of evaluation and grading. Inkster and Ross (*Campus* 35) refer to this as planning the learning and indicate three elements involved in this:

1. Develop learning objectives that clearly state the knowledge or skills expected to be demonstrated as the end product of the experience (and) the conditions under which they will be demonstrated.

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<sup>14</sup>Constructing a syllabus seems self-evident, but as far as I know, none of the current internships at Boise Bible College utilize one.

2. Design learning activities and reporting procedures that you are confident will assure the acquisition of the learning expected.
3. Identify broad educational and/or personal development goals or competencies, familiarize the students with these before departure, require the students to work consciously at developing them, and provide a means of structured reflection on and reporting of the results of their efforts.

Number three above suggests another responsibility of the academic advisor agreed upon in the literature, namely, to meet with the students prior to their enrollment in the internship. Capasso and Daresh (97) delineate three purposes for this meeting:

1. “To ensure that prospective interns appreciate the purposes, procedures, and expectations associated with field experience.”
2. To familiarize the advisor with “the backgrounds and needs of those with whom she or he will be working in the internship experience.”
3. To “assist the individual students [with identifying] appropriate placements for their internships.”

Some suggest that instead of one meeting, a pre-internship course should be held (see Donovan and Garnett 247-48, for example). Gordon-Conwell Theological Seminary achieves this through a course entitled “The Mentored Ministry Orientation Unit,” which “consists of four monthly lunch meetings during the semester” before the student begins his internship. These meetings “prepare the student philosophically and practically” for mentored ministry (GCTS Mentored Ministry Manual 2). Such a course provides the opportunity for pre-internship assessment and for guiding the students in forming goals

and solidifying the learning agreement which will guide each individual experience.

“Using a position description or outline of responsibilities provided by or negotiated with the site supervisor, the student and intern advisor should work together to identify the specific learning goals for the internship” (Inkster and Ross, *Campus* 35).

The academic advisor is also responsible for facilitating the reflective process described above (see Inkster and Ross, *Campus* 11). As noted above, this is probably best done by means of scheduled internship seminars which bring together a small group of interns to reflect critically on what they have been doing and learning.

The academic advisor should also seek feedback on the internship program. As part of their final evaluation of the intern, field supervisors can be asked about the strengths and weaknesses of the program. Interns, too, should be allowed to offer some feedback on things that would improve the overall quality of the internship program.

### **Role of the Field Supervisor**

All the literature agrees that, ideally, the field supervisor ought to be more than a boss. “The main goal of intern supervisors is to help interns make the most of their learning opportunities. Intern supervisors are more than bosses. They’re also coaches, teachers, advisors, role models, and sometimes mentors” (Donovan and Garnett 262).

Practically, it may not always work out this way. But the most effective internships are those where the field supervisor sees himself as a true partner in the learning process.

“Field Mentors act, in a way, as adjunct professors guiding the students to learn in practical ways that is often times impossible on campus” (Lincoln Christian College, “Program Overview” 2). Because of this, field supervisors must be willing to commit to

regular one-on-one interaction with the intern, to communication with the academic advisor, to prompt completion of evaluation forms, and to creating a challenging but supportive learning environment. Directing their comments towards the intern himself, Pyle and Seals write, “Your supervisor, if working from a positive perspective of supervision, will use the supervisory conference as a time to encourage your personal and professional growth and development. In the course of your supervisory experience, your supervisor may serve as a listener, prodder, affirmer, confronter, or teacher” (88). Terms like coach, guide, teacher, and mentor are common in the sources.

1. “Seeing yourself as a mentor means becoming a guide, advisor, coach, teacher, and role model, and taking a interest in the personal and professional development of the intern” (Inkster and Ross, *Business* 30).
2. “A supervisor’s first goal as a mentor is to be a teacher and to create learning opportunities that are challenging and stimulating without being overwhelming and impossible” (Donovan and Garnett 263).
3. Instead of using the title field supervisor, Capasso and Daresh refer to the “field mentor” (101ff.).

So important is this “mentoring” element to effective internships that several of the sources take the time to describe qualities of effective mentors. Consider the following summaries of two of these descriptions.

1. Capasso and Daresh (104):  
  
Ideal mentors demonstrate knowledge, skills, and expertise in the profession. They are sincerely enthusiastic, possess the ability to



communicate, and have a caring attitude. They are willing to invest time and energy into the process. They are sensitive to the kind of feedback needed by the mentee and the best way to deliver it. They listen to the ideas, doubts, concerns, and questions of the mentee.

2. Donovan and Garnett (219-220):

Good mentors possess expertise and are willing to share their expertise with others. They have significant influence, and are respected and trusted in the profession. They are good colleagues, people of vision, and passionate about their profession. They challenge their proteges to greater performance and protect them from harmful criticism and interferences.

In one sense, therefore, the field supervisor should not view the intern as a typical employee, since the supervisor's role is to coach him and help him grow. The intern is not already a skilled member of the profession. He is a learner, and his supervisor is a kind of teacher. In order to be effective in this role, Inkster and Ross (*Business* 31) offer the field supervisor these guidelines:

1. Know your intern's learning objectives.
2. Provide frequent, specific, descriptive feedback to your intern.
3. Encourage your intern to be an active problem solver.
4. When problems occur, communicate directly with your intern.
5. Be sensitive to the role of power in your relationship.
6. Use the support available from your academic contact.

Because of the transformational and God-ward nature of preaching internships, the nature of the supervisor-supervisee relationship ought to take on a very different feel, as noted above. Field supervisors are involving themselves in the spiritual core of a person's life so that he can be further transformed as a servant of Christ. Thus field supervisors really need to act as pastors towards the intern, serving as spiritual guides and directors. "Good pastoring is also good supervising, because the care and affirmation of persons is basic to the enablement of effective ministry" (Pohly, "purpose and function" 4). For maximum results, there needs to exist within this relationship a high degree of trust. "Pastoral supervision frees and introduces its participants to the excitement of a trusting relationship" (Pohly, "purpose and function" 7). It is for this reason that Pohly describes it as a covenant relationship in which persons mutually agree how they will act and be together and for what purposes. "Ministry supervision occurs within a covenant in which persons say to one another, 'This is what we will do together and how we will hold one another accountable'" ("distinctiveness" 8). This makes possible "honest and loving confrontation" ("distinctiveness" 7). Forman describes this similarly: "When intentional spiritual friendships are formed, gaps in the leader's knowledge, character, and ministry skills will be identified and filled" (3).

Whether we use the language of covenant relationship or spiritual friendship, the point is worth noting: the nature of the task in preaching internships is such that it requires an honest, caring relationship marked by trust that seeks the development of the whole person—knowledge, character, and skills—rather than merely holding the intern accountable for his productivity.

Much of the work in theological field education is difficult, tedious, and sometimes frightening. When the environment is infused with appropriate levels of trust and hope, the stage is set for optimal outcomes. This does not remove the student's responsibility for performance, learning, and growth. A healthy educational or vocational environment is one in which error, negligence, and failure will be acknowledged, examined, and used as learning opportunities. (Pyle and Seals 12-13)

Effective supervision of preaching interns will thus emphasize and pursue a more open, mutual, holistic relationship than is typically found in other internships. "Ministry supervision is therefore affirming and supportive. This does not mean avoidance of conflict. Confrontation is often the caring response in the face of resistance. What counts is the method and purpose of confrontation" (Pohly, "distinctiveness" 9). A supervisor of preaching interns needs to recognize that the best interests of the student and the congregation have to be held together, so that both are brought to maturity in Christ.

Although his relationship with the preaching intern must focus on more than productivity, field supervisors will hold the intern accountable for his job performance. This is part of the on-the-job training of the internship. A large portion of this training, particularly at the start of the internship, is giving the intern direction and helping him learn how to plan out a schedule for each week (GLCC, "Field Supervisor's" 2).<sup>15</sup> One of

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<sup>15</sup>The Great Lakes Christian College field supervisors guide asks, "Remember your first ministry? All zeal and knowledge, but no real clear focus?"

the first ways field supervisors do this is to help shape the learning agreement prior to the official start of the internship. The intern and the field supervisor hammer out the first draft of this document by nailing down the job description and perhaps even some of the learning goals for the internship. The intern and the academic advisor turn this first draft into the completed learning agreement to be signed by all three parties.

Field supervisors should also conduct some sort of welcome and orientation for the intern in the first few days of the internship. Just like a new employee, it takes interns some time to get up to speed, and an orientation to the facilities, equipment, procedures, and personnel can accelerate the ramp up time considerably.

Weekly meetings with the intern are a must for field supervisors. Being an advisor and coach requires an investment of time, energy, and self that exceeds a mere staff meeting to check on tasks for the week. These weekly meetings should also be a time for coaching and reflection. It is time to discuss the intern's performance, effectiveness (including ways to increase this), procedures, and progress towards goals (Capasso and Daresh 150). These weekly meetings, then, become a primary means by which the field supervisor fulfills his role as teacher, coach, and mentor.

In a preaching internship, a wise field supervisor will also seize the opportunity afforded by the weekly meetings for the purpose of spiritual formation and personal growth in addition to professional development. "The supervisor's most important skills are the willingness and ability to nurture and challenge the student's personal progress toward deeper spirituality, and biblical and theological reflection on the reported ministry events" (Pyle and Seals 11). Clinton contends that the "ability to encourage spiritual

formation” is a necessary skill of ministry field supervisors and prioritizes the purposes of the weekly meetings as (1) dynamic reflection, (2) spiritual formation, and (3) input (193).<sup>16</sup>

Another key responsibility of field supervisors is assessing performance, some of which will be done in the weekly meetings. This assessment should include discussion of both the intern’s shortcomings and successes. “A good coach and teacher talks not only about failures but also about success. Supervisors should help interns analyze what problems or choices they faced, what decisions they made, and the possible outcomes from each step in the process” (Donovan and Garnett 263). In fact, “a good coach and teacher accepts that occasional trial and error and even failure are part of the learning process” (Donovan and Garnett 263). The less formal evaluation of the weekly meetings ought to lead to formal performance evaluations at least twice during the internship—at the midway point and at the end. The midway point “is a good time to reflect on the internship up to this point, assess the intern’s progress, and chart any new goals. It may be useful for [the supervisor] to conduct a midterm performance evaluation using [the] organization’s standard appraisal format” (Inkster and Ross, *Business* 33). Many colleges

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<sup>16</sup>In the experience of this writer, too many ministers expect preaching interns to have their life pretty much pulled together. They grant that they may have some rough edges, but they act as if the intern’s life should be in order and their job is to pass on ministerial skill. The fact is, however, the typical intern is a 20-21 year old young man, often from a less than ideal home life, who desperately needs a mature, caring man in Christ to take him under his wing and help him get his life pulled together. If the literature calls for professionals in other fields to serve as mentors and coaches, it is even more true for field supervisors of preaching students to give themselves over to this role because of what it means to be a Christian and pastor.

or universities provide a final evaluation form to the field supervisor and use it in factoring the student's grade.

### **Role of the Intern**

For internships to “help students acquire necessary job skills and increase their level of professional competence” (Marlin-Bennett 385), the intern must function as a full-fledged employee. “Treating an internship as real employment and taking it seriously increase the odds that it will lead to regular employment. On the other hand, acting as if an internship is a ‘pretend’ job or ‘pre’ job is one of the biggest mistakes an intern can make” (Donovan and Garnett 14). An intern is an employee. Thus, the basics of being a good employee apply to interns as well. An intern must be punctual, respectful, well-groomed, organized, and diligent. Tasks should be completed in a timely fashion, phone calls promptly returned, emails responded to,<sup>17</sup> and time used wisely. “The best way to fit in and establish your professional credibility is to perform your job competently” (Donovan and Garnett 123).

Part of being a good employee is being a good colleague. Simple things like taking an interest in co-workers, listening more than talking, and helping out when asked go a long way towards being a team player. “Being a good colleague also means avoiding behavior that puts coworkers off. Being argumentative, sneaky, indifferent, a loner, or a

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<sup>17</sup>Donovan and Garnett even encourage the intern, as an employee, to think carefully about his emails because they do send a message about him as a person. Emails often are written hastily. But without care, they can send the wrong tone or give the wrong impression (160).

know-it-all are not good ways to win friends and influence people” (Donovan and Garnett 171).

As a bonafide employee, Pyle and Seals recommend that a ministry intern be placed in a role where he has the opportunity to function as a leader. He should have “responsibility for at least one ministry or program.” This should involve recruiting, training, and motivating people to take part in the ministry and should last long enough for the intern to feel the weight of success or failure (21-22). “Learning for ministry is minimized if the student’s work is treated as something less than authentic or full-fledged ministry” (Pyle and Seals 11).

An intern is also a learner. The internship intends to link classroom learning and experiential learning by integrating the two (Marlin-Bennett 386). Linking these two by enunciating exactly what the student is to learn is the purpose of the syllabus and learning covenant. “During your internship, you must commit yourself to being a willing learner. This means you must come to work each day with an inquisitive mind” (Capasso and Daresh 116). Donovan and Garnett even offer interns this directive: “Don’t you forget and don’t let your supervisor forget that internships are for learning as well as working” (210). In fact they encourage interns to regularly (perhaps once a week) review their goals from the learning covenant (194). They remind interns that

you need to evaluate yourself and be evaluated on both your work *and* your learning over the course of your internship. Documenting intern learning is usually a prerequisite for those of you who take an internship to receive academic credit. As with a class, you’re supposed to be learning

and growing during your internship. What have you learned, how have you grown, and how can you tell? (Donovan and Garnett 211)

Inkster and Ross even make the point that it is not fully accurate for an intern to think of his internship as a chance to apply what he has learned. It is true that internships presuppose prior learning to be put into practice in the field, but the intern is still a student, a learner. “The internship is an opportunity to test prior learning, but there is still much more to learn; application at this stage must be done with humility” (Inkster and Ross, *Campus* 71). So it is a real job or a real ministry, but it is also a classroom. When this is kept in mind, “theological field education can be one of the most powerful contexts for learning that a minister in training will ever experience” (Pyle and Seals 13). Learning must happen. The intern needs to grow in skill and self-understanding. “There is no guarantee of success or protection against failure in the work for which accountability is maintained. But there is the expectation that something will ‘be taught’ and something learned” (Pohly, “purpose and function” 9).

Bringing together the role of employee and learner requires students to be reflective practitioners, “whose theoretical, academic knowing is informed by their practice beyond the academy and whose practice is informed by their academic experience. In order for this to happen, the two universes must be brought in contact with one another” (Inkster and Ross, *Campus* 2). Speaking of internships for school administrators, Capasso and Daresh describe this process thus: the interns

monitor their responses and evaluate the responses of others by developing a strong sense of self awareness through the use of reflective practice.



Reflective practice is defined as ‘a means by which [you] can develop a greater self-awareness about the nature and impact of [your] performance’ (Osterman and Kottkamp, 1993). By using reflective practice you will be able to revisit your decisions and continually measure their impact on others. In addition, reflective practice will help you match your actions and behavior to your personal values and belief systems. (122)

Pyle and Seals put it this way:

An action-reflection process will be the primary means of integrating ministry and learning. With the help of your field supervisor and others, you will reflect upon ministry events and actions. The persons will assist you in discovering the significance, meaning, and implications of those events and actions for yourself and for others. (23)

This has to be a deliberate process guided by the students’ goals and objectives for the internship. Without that, the internship will be little more than a job assisting someone else with little meaningful value. Examples of the kinds of items students should pay attention to are their leadership at a specific event, how people respond to their leadership, their decision-making ability, their communication,<sup>18</sup> other people’s leadership and the way people react to it, the culture of the organization, the morale of

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<sup>18</sup>Three suggestions for observing your communication from Donovan and Garnett 155:

- pay attention to what you say in groups and the reactions of others.
- ask supervisors and others for feedback of what you are doing wrong and right.
- observe the effective and ineffective communication behaviors of others.

staff and, in the case of preaching ministry, the morale of the congregation (see Capasso and Daresh 128).

Reflective practitioners actively (but tactfully) seek formal and informal feedback from colleagues, supervisors, constituents, and fellow interns. Usually, the college will require some sort of reflective record, often a journal. But even if that is not required, wise interns take the initiative for their learning and growth.

### **The Role of the Congregation in Preaching Internships**

A number of writers on preaching ministry internships recognize that, in addition to the above three parties, the congregation itself has a role to play in the shaping of a young preacher. Many suggest that a lay committee be formed or a lay coordinator be included as part of the internship. “A lay coordinator should be someone well integrated into the life of the church, who accepts the responsibility of loving and nurturing the student, and who is able to give an accurate layperson’s perspective on the internship” (Fuller, “Intern Handbook” 11). A “lay committee is usually a group of five to seven persons who together have agreed to be a significant part of [the intern’s] supervisory team” (Pyle and Seals 68). They give feedback and support. They evaluate the work and offer their insights.

The Trainee Ministry used in some Presbyterian churches is one model of congregational involvement that has had time to develop and mature.<sup>19</sup> This is an intentional summer leadership internship program sponsored by the church and funded

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<sup>19</sup>All my information on this leadership development plan comes from a re-typed ch. 10 of an unpublished doctoral thesis by Dr. Robert S. Paul. The details of the program given here are from the Westside Church in Spokane, Washington.

with a large portion of the church budget. A committee of approximately fifteen adults (called coordinators) plan and coordinate the Trainee Ministry from beginning to end. They publicize the program widely and receive summer interns from all over the country. “Each Trainee is assigned a ‘host family’ to live with, who provides room and board, and are encourage to include the Trainee” fully in their family life. Trainees then participate in a number of ministries of the church as a typical intern, except that they do it in conjunction with the coordinators. What stands out as commendable is the attitude of the congregation: “We expect to give more to the Trainees in terms of nurture and growth opportunities that [sic] we receive from them in ministry” (Paul 8). They intend to provide an environment of love and nurture in which trainees can “interact with many people, representing different personalities, different gifts and different ministries, rather than one dominant leader” (Paul 10).

While this example is more extensive than most churches can offer, it illustrates what a congregation with the right mindset can provide—a climate which maximizes the opportunity for growth. In fact, the chapter in which Dr. Paul describes this ministry is entitled “The Greenhouse Effect.” Dr. Paul writes:

A greenhouse [is] constructed to capture the energy of the sun and hold it, with gentle intensity, where young plants can soak it up, amplifying their growth and strengthening before transfer to less favorable climes. The environment is not artificial. . . . It is, rather, a place where nature’s life-giving gifts are focused for a season of enhanced growth. (1)

This is the role of the congregation in the Trainee Ministry. A congregation that intentionally welcomes an intern, expecting to give more to him through love and nurture, whether via a lay committee, lay coordinator, or some other means, can create a climate in which growth and development is enhanced. The members of the congregation can also be coaches and teachers, adding a meaningful component to the three-way partnership.

### An Internship Requires Thoughtful

#### Assessment and Evaluation

An internship is work experience arranged in conjunction with the college or university for which a student will receive academic credit. This raises an important question as the internship comes to a close: how should the experience be evaluated, graded, and assigned credit? Of course, this is only looking at assessment from the college's perspective. Another perspective is the intern's, who must assess what he has learned. Ideally both of these perspectives should be united in the final evaluation at the close of the internship.

Regardless of how your university evaluates, or grades, the internship in which you are now enrolled, remember that the most important assessment lies in your hands as you work with your university supervisor and your mentor administrator in the field. The internship focus must ultimately be assessed on the extent to which you personally achieve and learn what you believe you need to learn. (Capasso and Daresh 12)

The final evaluation ought to be explained in the internship syllabus. Procedures and criteria need to be clearly explained. “Experienced faculty advisors are virtually unanimous in agreeing that both monitoring and evaluation are more effective, more useful, and more congenial when they are well planned” (Inkster and Ross, *Campus* 89). Will a pass/fail grading scale be employed, or an A-F scale? What means and standards will be used to determine the grade? Is a final project—a portfolio, capstone paper, final report—required of the intern? These questions need to be answered well in advance of the internship for the sake of quality in the final outcome of the internship.

The broad learning goals of the program and the student’s specific objectives and goals laid out in the learning agreement should be the standard by which the success or failure of the internship is measured. Self-evaluation forms and field supervisor evaluation forms should reflect the skills and competencies that the internship program is built upon (see Capasso and Daresh 136ff.). Usually the academic advisor assumes the final responsibility for assigning a grade based on the various assessment tools used.<sup>20</sup>

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<sup>20</sup>Inkster and Ross (*Campus* 89) cite a large study which found that most schools use the A-F scale for internship grades. They note some concerns with this. For example, does this place too much pressure on the student so as to hinder opportunities for learning? Of course, this could be raised about grading traditional classroom learning too. Or again, is it possible to grade the same way a profoundly different kind of learning experience, where learning is not nearly as “cut and dried”? In this writer’s experience, pass/fail grading lends itself towards a mediocre experience, because of the lack of motivation to pursue excellence. After all, a mediocre performance will merit a pass just as much as an excellent one. One solution is a combination of the two—A, B, Pass, Fail.

## Portfolios

A very common assessment tool recommended in the literature is a portfolio. A portfolio is a collection of artifacts created during the internship. One way to think of it is anything that generates paper can be put into a portfolio—lessons, meeting agendas and notes, photos of events, case reports, time logs, and any other such thing. “The portfolio provides concrete evidence of the intern's skills and knowledge, and provides documentation of the type and breadth of experience” (Inkster and Ross, *Campus* 67). It is “a compilation of evidence of experience, achievement, and professional development” (Bruce 1). As such, a portfolio should not be an attempt to convince the academic advisor that the intern indeed did some ministry. Rather, it should demonstrate learning and growth, both personally and professionally.

Christine Bruce suggests that portfolios, in fact, can be used to encourage reflective practice. She writes (p. 2), “For the student, they may help bridge the gap between education and professional practice by:

- facilitating reflection on learning outcomes;
- facilitating reflection on personal achievement, future plans;
- facilitating communication with employers;
- encouraging the design of strategies for professional development; and
- introducing a professional development tool of ongoing value.

Such reflection as an intern goes through the process of building his or her portfolio could be extremely helpful, but experience suggests most students are not that motivated or proactive. They tend to forget about compiling the portfolio until the end of the

internship. Nevertheless, the student's reflective record, in whatever form is expected by the college, should be included in the final portfolio.

The "Student Handbook" for internships at Great Lakes Christian College instructs students to include artifacts and attestations in their portfolios. Artifacts are items produced by the intern. The kinds of artifacts to be included are the daily journal, weekly reflections, documentation of ministry, and a final personal assessment/reflection paper in which students are supposed to "formulate [their] own understanding and principles of ministry." Attestations are items produced by the field supervisor, namely, various evaluation forms. All of this is to be included in a 3-ring binder at the end of the experience. A portfolio such as this is a valuable tool to assessing the student's performance and learning through his internship.

### **Journals and Other Reflection Logs**

Capasso and Daresh speak for the vast majority of authors when they state that most interns are required to keep a record or log of activities in which they are engaged during the course of the internship. The expectation is generally that interns document the specific activities that they are involved in and then relate these activities to the broad competencies or goals of the overall program. (22)

Usually this is spoken of as a journal or diary. This is not to be mere description of activities (e.g., today I worked on the V.B.S. program. Spent some time thinking about craft ideas), nor introspective musings. Instead, it is supposed to be a strategy for

reflection as to learning and growth. This is why the quote above speaks of the activities being related to competencies and goals. Those provide a context in which to assess personal and professional development. In fact, Capasso and Daresh distinguish between the activity log and the journal. They state:

We propose, in addition to the log of activities, that it is good practice to check personal and professional growth by also maintaining a diary while in the field. Where the log documents completion of the tasks, the diary is a personalized record of your perceptions of how much you have learned as a result of being engaged in the activities. (22)

Regardless of the terminology, the point is that some sort of reflective record needs to be designed into the internship experience as a strategy for documenting and furthering growth. One way to facilitate this is to instruct students that their journal pages should be divided into two columns. In the first column, the intern describes the event. In the second, he reflects on the event for the sake of learning and growth, “analyzing it, exploring its significance relative to other similar experiences or to materials from textbooks or to other benchmarks in the student’s experiential landscape” (Inkster and Ross, *Campus* 66). Providing interns some examples or an expected format like the above seems necessary to help students make the most of journal writing. This was one of Thorpe’s recommendations at the conclusion of her study. In fact she even suggests the possibility of giving “students opportunity to practice their writing in class” prior to having to do it in the field (340).



These journals can become a tool for collaborative reflection and growth. At the McDonough Center for Leadership and Business, Marietta College, students record their observations in a journal during the internship. After the internship has concluded they use these reflections in a post-internship course, in which they “discuss and analyze their internships in the context of leadership topics” (“Implementing and Assessing Internships” 68). This may be one model for providing occasions of reflective practice if holding concurrent seminars is not feasible.

There are other kinds of records that can provide a platform for reflective learning, such as progress reports, learning logs, and observation reports. One more commonly used reflective record is a critical incident log. For these, students select events of importance towards their own development. The student then raises questions about the event, records perceptions on the event, and analyzes its implications.

This is the main instrument used at the Center for Supervisory Studies by Ken Pohly, except that he has chosen to re-name it the ministry reflection report. Students prepare a written report to be used as material in conversations reflecting on ministry. This report includes five parts: (1) information—students describe the event; (2) evaluation—students relate the effect the event had on themselves and others involved; (3) analysis—students sketch the nature of the event as an occasion of ministry; (4) theological reflection—students state theological meanings found in the event; and (5) commitment—students summarize the implications for future ministry (Pohly, *Transforming* 81-82). This material becomes the basis for the conversation between the supervisor and the supervisees.

As a means of assessment, journals and other reflective records can give academic advisors a window into the heart and mind of the intern. They can reveal where the intern is struggling, how he is responding to frustrations and successes, and in what ways his thinking is deepening and developing.

### **Field Supervisor Evaluations**

Field supervisors are usually asked to assess the student's learning and growth. Capasso and Daresh suggest that there should be at least two written evaluations from the field supervisor—one at the midway point and one at the end. These should use the goals and skills the intern committed to at the start of the internship as the basis for evaluation (150). Field supervisors can be asked “open-ended questions about the strengths and weaknesses of the intern's performance, specific areas where interns could improve his or her performance, and recommendations for improvements in the academic program” (Palomba and Banta, in “Implementing and Assessing Internships” 74).

The formal, written evaluations by the field supervisor should be the extension of the ongoing feedback given by him to the intern during the internship. This regular, less formal manner of assessment is less threatening as well, and has the chance to be more productive for learning. Such feedback given during the experience also provides opportunities for growth and change, and this growth can then be reflected in the written evaluations.

### **Regular Self-assessment**

Writers on this subject agree that regular self-assessment is crucial to the intern's development. Donovan and Garnett suggest that interns practice weekly self-evaluation

and offer sample questions related to work knowledge and skill (208-10). Pohly suggests that this is the key to making assessment useful.

Evaluation is threatening both for persons and congregations. Part of the problem is that evaluation has traditionally been seen as exterior to the ministry being performed, that is, done by some “authority” from “outside.” But the key to evaluation is self-evaluation. The discovery of methods is involved, but motivation is an even more basic problem. My experience is that evaluation instruments are not as important as openness and the desire to look critically at what we are doing. (“purpose and function” 4)

This self-assessment may find its way into the final portfolio in the form of a journal or a final paper describing what the intern has learned and how the intern has grown. They reflect what activities they engaged in most often and how well they were prepared for them. “Interns reflect on which learning outcomes they have fully achieved and how those outcomes were reached” (“Implementing and Assessing Internships” 74).

Assessment should not be thought of merely as assigning a grade to a course. It has to do with monitoring and measuring growth. Whether someone favors assessment or balks at it, the fact is, ministry can either be done well or poorly. Well-planned, well-executed evaluation communicates loads to a student about where he falls on the scale between doing well or doing poorly. If handled well, it can be a valuable tool in furthering the student’s overall growth and development as follower and servant of Christ.

In supervised ministry . . . the student gains experience while enjoying the benefits of quality supervision and evaluation. It is the intentional focus upon evaluation that makes supervised ministry experiences much more valuable and beneficial to the student. Therefore, the process of evaluation in the supervisory experience is crucial in order for the student to learn and grow as a result of the ministry experience. (Pyle and Seals 126)

### Conclusion

From the review of the literature, it is clear that there is a great deal of agreement concerning those elements that contribute to making an internship a genuine learning experience. The sources are also unanimous that quality internships require commitment from the college administration and a high investment of time and energy from all the specific people involved.

The literature does tend to speak in idealist terms, sometimes ignoring the difficulties and promising too much. The fact is, the usefulness of the program largely depends on the specific individuals involved. Not only that, but available personnel and resources will greatly influence the benefit of the program. At Boise Bible College, for example, there is no internship director or internship office. The missions professor coordinates and advises all of the missions internships. The preaching professor does the same for all of the preaching internships. And so on, for each “department.” These faculty members are full-time professors who teach four to six classes per semester, serve as advisors to schedule student courses, and supervise student committees. This greatly

limits the amount of time to oversee internships. A further challenge is that there are few churches in the Boise area that can serve as qualified ministry sites. In order to give students access to more churches means extending the area 500-600 miles in all directions. Students cannot travel this far during the school year so they need to participate in summer internships. Summer internships at that distance, however, do not permit for concurrent seminars on campus for the purpose of reflective practice. The point is that when the ideals of the literature meet the practical realities of available personnel and resources certain compromises become necessary. The literature rarely acknowledges this.

Nevertheless, the unanimity concerning the major components of well-designed internship programs provides a framework to guide colleges as they wrestle what an internship will look like in their specific context. Wise implementation can create opportunities for learning that enriches a student's growth and development, making him or her more prepared for the transition from college to the workplace.

## CHAPTER FOUR:

### PROJECT DESIGN<sup>21</sup>

Internships have the potential to be a vital part of Boise Bible College's efforts to train the best preachers it can on Christ's behalf. They have had a regular place in the curriculum for over a decade.<sup>22</sup> Until recently, however, they have rarely been given the attention they deserve. Often they have been poorly implemented and supervised. A particular weakness has been the absence of emphasis on learning in the vocabulary, planning, and implementation of internships at the college. They have tended to be viewed as applying what a student has already learned, as "getting out there and getting your feet wet in ministry." But internships, as we have seen, should be treated as a form of experiential learning. Certainly this includes applying what has been learned in the classroom, but only for the purpose of further learning, growth, and development. The goal of this thesis-project has been to better understand internship design and implementation and to construct an internship for the preaching ministry department of Boise Bible College which can become a model for the other departments of the college. The following pages describe the components of this internship program.

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<sup>21</sup>Male language is used at Boise Bible College for this program, but those using this material should feel free to adapt it for their organization.

<sup>22</sup>Internships are currently assigned one credit for part-time ministry done during the semester and two credits for full-time ministry during the summer.

## Preaching Ministry Internships: A Two-Pronged Approach

Being a preaching minister involves a wide variety of skills, not just preaching. The internship is designed to give the student the opportunity to gain experience in a number of these skills. At the same time, however, we believe strongly in the priority of preaching, so we want the student to gain as much guided preaching experience as possible too. In order to accomplish this, internships for preaching majors at Boise Bible College employ a two-pronged approach.

The first prong is the pastoral ministry component of the student's internship experience. This component comprises three of the four internship credits required for the student's degree, and provides the student with general ministry experience as the minister of a church. Some of this experience will be shadowing an experienced minister to learn how he handles the daily tasks of pastoral ministry. Some will require the student to take the lead in several areas of ministry. With the guidance and mentoring of the field supervisor, we want the student to experience staff meetings, elders' meetings, hospital visitation, visitor follow-up, observing/dialoguing about pre-marital counseling, wedding planning, baptizing, leading a small group, teaching, and working with volunteers.

The second prong is the preaching component, which comprises the final internship credit. Although preaching is not the only thing one will do as a preaching minister, it is one of the most important. So by the time the student graduates, we want him to have significant guided preaching experience. Some of this will come in class. But in reality, since a student will only preach 2-3 full-length sermons in his preaching classes, we require students to preach twelve sermons off-campus between the summer

after the student's sophomore year and April 15th of his senior year. We recognize that there are very few opportunities to preach regularly in churches in the area. So these sermons can be preached in a number of places, e.g., the rescue mission, the prison, a nursing home, the student's church back home, etc.

In order to document this preaching experience, students must compile all their sermon manuscripts in a 3-ring binder and submit it to the preaching professor by April 15th of their senior year. Each sermon manuscript needs date, location, occasion, and a paragraph or two of reflective follow up (e.g., answering questions like, how did you feel going into the sermon? Did people seem engaged while you were preaching? What kind of feedback did you receive? What did you learn? How did you feel about the experience overall?). Sermon three or four needs to be video taped. From this recording, the student will form two to three preaching goals with the help of the preaching professor. Then, sermon eight or nine needs to be video taped, and from this recording the student, with the help of the preaching professor, will evaluate his progress on his preaching goals.

The great advantage of this two-pronged approach is that it compels students to intentionally pursue preaching opportunities instead of only seeking out ministry experience. Twenty-five percent of their internship requirement depends on preaching. The end result is that students are getting more preaching experience to complement their ministry experience.



## PM 212 Sophomore Seminar: The Pre-Internship Course

Prior to enrolling in the internship, students must complete Sophomore Seminar and submit an approved learning covenant. This course was created by several of the faculty over the last three years and is required of all sophomores at Boise Bible College. As a result of this project, this writer is currently working with the course coordinator to redesign several elements of the course so that there is a greater emphasis on character assessment and development.<sup>23</sup>

Sophomore Seminar meets weekly for the first eight weeks of the Spring semester. A variety of assessment instruments are used in an effort to construct a snapshot of where the student is at in his or her growth and development. The following instruments are employed:

1. Ministry Skills: A list of core ministry skills for each field is provided to the students and they assess themselves as either well qualified, qualified, or not qualified. Space is given to comment on what experience they have had in each area. This is simply a way of discovering what ministry experience the students have as they prepare for their internship.
2. Personal Profiles: Students select five individuals—family member, close friend, co-worker, supervisor, etc—to whom they mail a personal profile assessment. A cover letter from the college is included which instructs the individuals that being

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<sup>23</sup>I have also initiated communication with Dr. Todd Hall from Biola who has created the Spiritual Transformation Inventory and is currently working with ABHE to develop norms. After taking the inventory, students receive a twenty-three page report which can be used for spiritual formation. This may be a useful inventory to include in Sophomore Seminar.

as honest as possible is of the most benefit to the student. The goal is to receive as clear a picture as possible of who each student is. Allowing those close to him to offer their perceptions on the student's strengths and weaknesses greatly enhances our ability to guide his future growth and development.

3. **Personality Plus:** Students take a standard personality assessment. We are careful to explain that such an assessment indicates tendencies of certain personalities but must not be used to excuse themselves with the line, "Well that's just my personality." It suggests default modes of operating, some of which are more Christlike than others. Knowing these tendencies awakens them to strengths to capitalize on and weaknesses to watch out for. It also helps them understand how they might affect other people and how others may affect them.
4. **Learning Style:** The 4-Mat learning style assessment is given, the results of which present a picture of how the student prefers to receive and process information. This provides insights, for example, into whether or not the student is naturally a group-think kind of person or a solitary studier and planner or whether or not a person is a global thinker who prefers concepts and principles or a concrete thinker who focuses on specifics. Once again, this helps them understand how they might affect other people and others affect them when working together in ministry.
5. **Leadership Style:** This assessment identifies the student's tendencies as a leader. This assessment places the student in one of four quadrants—driver, expressive,

amiable, or analytic—and provides students with a description of the leadership tendencies of each style.

6. Recruitment Aptitudes: This assessment was created by our previous education professor and suggests the way students tend to work with others. The goal of this assessment is to evaluate how well someone in ministry will recruit, train, and shepherd others for ministry. Like the leadership style assessment, it also places students in one of four quadrants along two axes: one axis is coaching vs. doing; and the other axis is sociable vs. reserved. The prime perspective is coaching and sociable. A person in this quadrant prizes developing others (coaching) and is naturally sociable enough to be outgoing and comfortable at drawing people in.

Once students have taken all of these assessments the course ceases meeting for several weeks. During this time, the students are divided up among the professors, who compile all the material and create a “profile” for each student (see appendix A, p. 117). Professors identify trends in the data which suggest the student’s tendencies, either as strengths or weaknesses. Included also in this profile are two or three recommendations for the student’s growth and development as he plans his internship. Once these are completed, the students schedule individual appointments with the professor who compiled their profile to discuss it together. This profile is signed and dated by both the professor and student and placed in the student’s internship file. A copy of this profile is sent to the field supervisor for the student’s internship so that he can have some idea of where the student is at developmentally. This should help him more quickly get a sense of how to guide the intern.

During the last few weeks of the semester, the class meets regularly again to help students plan for their internship. It is at this time the students sub-divide into major fields and meet with their major professor, education majors with the education professor, music majors with the music professor, preaching majors with the preaching professor, and so on. Each professor orients his students to his expectations for the internship and guides them in writing the proposal/learning covenant.

Several additional elements of this pre-internship course are now included for preaching majors. This has come about as a result of the research for this project.

1. Character competencies and assessment based on them (see appendix B)

Based on the biblical study within this thesis-project, ministerial character competencies have been set as a target to aim for as we train preachers. Students are asked to assess themselves according to these competencies. They are also expected to distribute them to at least five people whom they believe will provide an honest response. With guidance from their field supervisor and the preaching professor, the students then identify two or three traits they intend to work on and plan appropriate means towards these ends.

2. An Internship Syllabus (see appendix C)

The requirements of the internship are summarized for the student in the internship syllabus. This syllabus is distributed to the preaching majors and discussed with them towards the end of Sophomore Seminar. All juniors or seniors who are enrolling for a second or third term of

internship are required to attend a pre-internship meeting with the preaching professor at the end of the semester prior to the planned term of internship to review the syllabus together. This keeps all the students clear on what is required of them during the internship to receive credit for the experience, and it reinforces that an internship is a learning experience.

3. The Learning Covenant (see appendix D p. 142)

Most internships at Boise Bible College utilize what has been called a proposal as the document which sets the stage for the internship. The proposal includes contact information for the intern and the field supervisor, and a list of tasks the intern will be responsible for during the internship. Preaching ministry internships now require a learning covenant. This includes all the material in a proposal but also requires students to formulate learning goals for the internship. In addition to describing what the intern will do, a learning covenant describes what he hopes to learn. Though the student initially formulates these goals, they are finalized in dialogue with the preaching professor, so that they are clear and measurable. These goals keep the focus on learning and are a key to assessing student progress during the internship.

Student Requirements During the Internship

The internship is intended to be experiential learning. The intern is a minister and a student at the same time. To both facilitate and measure learning, therefore, course

requirements are a necessary part of the internship. As noted above, these are summarized for the student in the internship syllabus.

First, interns must attend the three learning seminars scheduled during the internship. The seminars are designed to facilitate reflective learning from the students' experience. Topics for these seminars are planned in advance and students are expected to come prepared with written material to guide the discussion. While the topics for the second and third seminars are able to be adjusted to the needs of the interns, the topic for the first seminar is set in stone. This seminar takes place two weeks into the internship and during those first two weeks students are expected to record their observations on the culture of the organization: what is the nature of staff relations? What is the morale of the staff? What is the work environment like (e.g., family-like or business-like; casual or more formal)? Is the leadership well-prepared and organized, or unpredictable and haphazard? The students are also expected to reflect on what they need to do to effectively work within this culture. The topics for the second and third seminars are more flexible. This flexibility allows for issues or questions which the students themselves raise. Possible pre-planned topics for these two seminars include: spiritual formation in ministry, the ups and downs of spiritual leadership, team building, and working with volunteers. Sometimes students may be instructed to bring to one of these seminars a ministry incident report as the basis for the discussion.

Second, students are required to keep a weekly journal which includes both description and reflection. An example of such a journal entry is included in the intern handbook (See appendix E, pp. 147ff.). Because this is such a key tool for learning, this

example is reviewed with students when the syllabus is discussed. Its purpose—theological reflection—is emphasized.

Third, students need to compile a collection of ministry artifacts. This collection can include anything that evidences the student's ministry experiences during his internship, e.g., weekly schedules, meeting agendas and minutes, photos of important events, lesson plans, ministry incident reports, etc. These materials should document the range of experiences that the student participated in during his internship and demonstrate growth and development as a preaching minister.

Fourth, students must complete a final self-assessment. A final self-assessment form is provided by the preaching professor and is included in the intern handbook (see appendix D, p. 145). Students are instructed to look back through their journal and the ministry artifacts they collected to facilitate reflection as they complete this self-assessment form. The goal is the student's own assessment of what he has learned and how he has grown during the internship. This also includes assessing the ways he still needs to grow.

The journal, collection of artifacts, and final self-assessment need to be compiled into a portfolio. This portfolio is submitted to the academic advisor one week prior to the end of the semester and an appointment is scheduled to review it together. This portfolio comprises fifty percent of the total grade for the internship.

#### Expectations of the Field Supervisor During the Internship

During the internship field supervisors are expected to serve as coaches and mentors to the intern. As partners with the college in the learning and growth of the

student, there are two primary expectations placed upon them. Their role is described in the field supervisor handbook (see appendix E, pp. 147ff.).

First, field supervisors are expected to meet weekly with the intern for supervision and mentoring. The intern is in ministry *with* the field supervisor to learn, grow, and develop. The internship gives students the opportunity to test what they are learning in the classroom, adjusting, modifying, and deepening their understanding. A field supervisor is expected to help them think through difficult issues, develop new skills, and reflect theologically on their experiences, so that their ministry flows from a God-informed pastoral identity. The goal of all of this is for the intern to increasingly internalize the thinking, feeling, and willing which characterizes a servant of Christ.

Second, the college needs field supervisors to complete two assessments of the intern, one at the midway point and one at the end. These assessments are based on the competencies set for the preaching ministry majors and on the student's goals stated in the learning covenant. Each of these assessments should be discussed with the student, and a copy of each needs be submitted to the academic advisor dated and signed by the intern and field supervisor. The forms for these evaluations are included in the field supervisor handbook (see appendix F).

### Concluding the Internship

To conclude the internship, students must submit a completed portfolio and meet with the academic advisor, as mentioned above. The academic advisor and the student review the portfolio together. This provides the occasion to more fully assess how well



the student achieved his goals during the internship. It also enables the professor the opportunity to help the student formulate ongoing goals. This meeting marks the end of the internship. The academic advisor figures the grade and submits it to the academic office.

### Conclusion

This program provides an occasion for evaluated ministry experience. Students will perform and oversee ministry in a structured setting under the supervision of a qualified church leader. They will receive counsel, encouragement, and evaluation from field supervisors and college staff during their internship. Through this experience we hope that a transfer of learning will occur. This means that students will practice and refine skills in a ministry environment that have been previously studied in an academic environment and the knowledge they have acquired in the classroom will be more fully integrated into a pastoral identity. The end result will be a student who is more fully formed as a servant of Christ and more adequately prepared for the role of preaching minister.

## CHAPTER FIVE:

### CONCLUSIONS AND RECOMMENDATIONS

Several positive effects have resulted from this project for the internship program at Boise Bible College. One has been greater unity within the program. This project set out to design an internship program for the preaching majors. Now all department heads have decided to structure their internships after the model outlined in chapter four of this project. In fact, the handbooks listed in the appendices have already been revised to be more appropriate to ministry in general with each department providing their specific requirements in appendices at the end. What this means is that all interns at Boise Bible College will be operating according to the same general guidelines. This alone will significantly improve internships at the college because there will be an agreed upon standard for what constitutes an internship and how an internship should be implemented. This allows us to speak with one voice to both interns and ministry sites, which will increase the effectiveness of the program as a whole.

Another positive effect has been a heightened awareness of the internship program at the school. Our Director of Development, Dave Davolt, has begun thinking out loud with me about internships. He will begin taking field supervisor handbooks with him on the road when he visits supporting churches. Additionally, discussions have begun about placing the internship program on the web. There is a sense that there is

going to be more cooperation in how we present internships to the churches and how we place students in internships.

Students have also begun to recognize internships as bona fide learning experiences. One intern walked into my office, plopped down in the chair, and blurted out, “So in what class do you learn about how you can do something wrong and be dishonest without even doing anything!” He learned this through his internship. He was working with one of the ministers in his church, but he lacked commitment to what she wanted him to do. He went through the motions of doing everything she asked, but he really was not in support of her or the program they were working on together. Unknown to him, his lack of faith in her was evident to others through his non-verbal communication. The other ministry staff called him on it and pointed out the relational problems it was creating. He owned up to it, apologized to the specific individual in charge, and pledged her his support. It proved to be a powerful learning experience concerning non-verbal communication and integrity. On another occasion, a student stopped by and commented, “I guess I need to find out about this internship stuff.” I gave him a handbook, explained about the learning covenant, and informed him of the date for the internship meeting for spring semester where we would review the syllabus. He exclaimed, “Wow, so this is like a real class then!” Seeing internships as a “real class” through which genuine learning happens was a desired outcome for this project, so conversations like this one are very gratifying.

A final positive effect worth mentioning is all the preaching opportunities that have emerged. The project requires twelve sermons to be preached off campus between

the end of the student's sophomore year and April fifteenth of his senior year. This requirement was put in place with no clear means of fulfilling it. This is not the mid-west, so there are not small churches on every corner that need supply preachers. Nevertheless, opportunities keep arising, and students are finding all sorts of legitimate venues at which to preach. A running list of opportunities is now kept on a bulletin board outside my office door. Prior to this project, preaching majors might preach a few times in class and a few times outside of class before graduating. They would graduate as a "preacher" having only preached four to six sermons. Now they at least have fifteen sermons under their belt upon graduation.

Overall, this project rendered a positive *beginning*. The long-term impact is yet to be seen, and for this program to provide the maximum payoff there are several issues that need to be addressed.

1. The internship seminars need to be improved. They were not a failure. In fact, students seemed to appreciate them. For example, upon leaving the first seminar, Andy Cressman commented, "This was good, very beneficial"; and another remarked, "I need to look around and be grateful for what I've got. Andy's church only has 50 and I've got 70 High Schoolers." It helped him think about being grateful for what he has. The major problem with the seminars was that they were not frequent enough. Having just one more seminar and scheduling them on a regular day (e.g., the second Tuesday of each month) would solve the problem. Students would more easily remember to plan for them, and they would be close enough together so as to create more continuity.

2. We need to tighten up the “application process” for internships, so that students are not permitted to enroll in internship before receiving approval for their learning covenant.
3. The divided loyalties of the students make it hard for them to maximize the internship. Currently, students receive one college credit for 10-15 hours of work per week during the semester and two credits for full-time work during the summer. What this means during the semester is that students are usually enrolled in 14-16 hours of class plus their one internship credit. In other words, they are putting in at least 10-15 internship hours a week in addition to carrying a full academic load. Often their internship hours are volunteer, so they are also working a part-time job as well. How can they focus their attention and maximize learning while keeping this kind of schedule?

The overloaded schedule has led to another frustration, namely, receiving only one credit for what amounts to 150 hours (or more) of work during a fifteen week semester. A typical one credit course requires perhaps 40 hours of work. Is it just to assign only one credit for this much work? This is a curricular problem that needs to be addressed by the entire faculty.

4. Availability of effective field sites and supervisors is slim during the school year. There is no way all of our students can receive quality internships by only utilizing the local churches in the valley. There are a several preachers that would make great field supervisors, but their churches are hundreds of miles away.

5. Full time faculty do not have the time to do all the administration that an effective internship program requires. As it continues to grow, the college needs to have an internship director who can be the clearing house for all of the internship materials and perform all of the administration (e.g., be the initial contact for churches, conduct orientations for students and field supervisors, provide the handbooks to students and field supervisors, send out reminder notices of evaluation deadlines and due dates, etc). Then individual faculty can focus simply on working with students as coaches and mentors.<sup>24</sup>

Now that all departments are following the same handbook, several of these issues can be solved, at least preliminarily. We can now have one office be the location to distribute and submit all internship materials. Handbooks and internship applications can be placed in a simple rack outside this office for students to pick up. Completed application forms, with a learning covenant attached, can also be submitted to this office and placed in the students' internship file. From there it can be given to the faculty member who will oversee the intern. This should tighten up the application process and relieve the individual faculty members from some of the administrative tasks that are difficult to keep up with during the school year.

### Conclusion

This project has propelled the internship program at Boise Bible College forward in positive ways. The goals are now clear. The criteria for successful internships have

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<sup>24</sup>I also believe that internships need to be factored into faculty work loads somehow.

been enunciated. Student performance can be evaluated more usefully. The internship is now a more viable part of the curriculum, and the future looks bright for internships to increasingly contribute to the ways Boise Bible College trains preachers to be leaders on Christ's behalf.

## APPENDICES

### Appendix A

**Jacob Brunton**

**Faculty Advisor:** Stine

**Major:** Preaching

**Internship Advisor:** Whittaker

### El Personal Profile

Self Assessment	3	4	Adaptability	3	4
Developing Relationships	4	4	Change Catalyst	3	4
Coaching	4	4.75	Courage	4	4
Empathy	4	4.75	Encourager	3	4
Excellence	4	4	Influence	3	3.75
Initiative	3	4.5	Inspirational Leadership	3	4.5
Organizational Awareness	3	4.5	Peacemaking	4	4.5
Emotional Self-Control	3	3.75	Service	3	4.5
Teamwork	4	4.75	Transparency	4	5

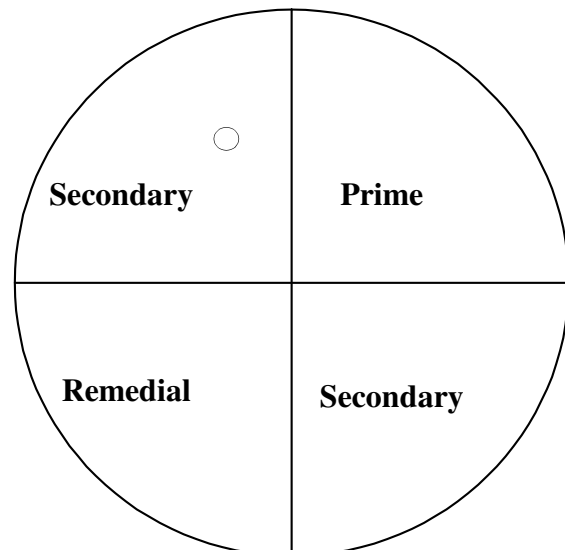
### Recruitment Aptitudes

Secondary Perspective (*Coaching Reserved*)

Reserved – 11

Doing – 15

Data indicate that Jacob is confident to instruct people. He may gain as much if not more satisfaction from helping others perform than in executing a task himself. His preference may be to assign tasks and miss the more personal side of working with volunteers. This profile suggests that Jacob will be successful at helping people complete a task or develop skills. On the other hand, he may struggle to keep people engaged over time if he does not intentionally relate to them on a personal level, a shepherding leadership style.

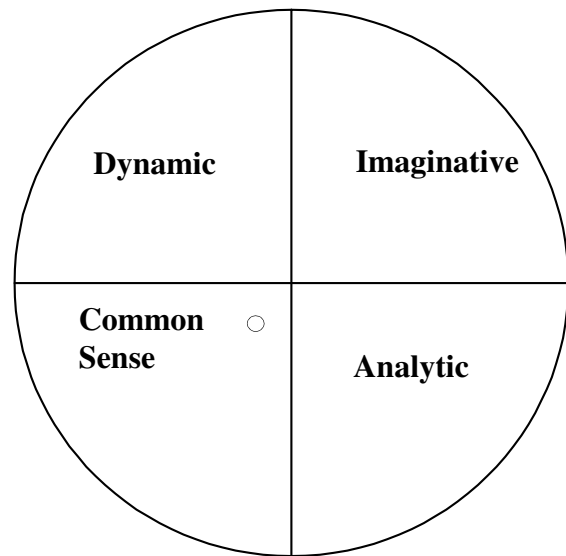




## 4MAT Learning Style

### Common Sense Learner

Common sense learners are typically most focused on the practical application of what they are learning. This quadrant values the usefulness of training. The question that describes their approach to a learning task is, “Does it work?” Common sense learners prefer to receive information actively in a hands-on manner. The way in which they process new learning is through reflection in order to figure out how new information fits with existing theories of skills that are tried and true.



## Personality Profile

### Perfect Melancholy 18

Perfect Melancholy was Jacob’s dominant score. Data indicate that he may be described as an introvert, a thinker, and possibly a bit pessimistic. He may be schedule oriented, and prone toward being rigid in his approach to a task or an appointment. PMs set high standards for themselves and others, which can be a double-edged sword. On the one hand, they can use those standards to achieve great results. On the other hand, they can become critical and dogmatic.

Though PMs are slow to make friends, they can be some of the most loyal people in a friendship. PM’s often find themselves as the problem solver for other people’s issues.

## Leadership Style

### Analytic

Analytics are important to the success of any team; however, if not guided, they can be the demise of a healthy organization. The analytic personality brings with it the ability to crunch data and evaluate situations based upon standards and trends. At the same time, analytic personalities tend to become overly concerned about accuracy and less concerned about the personal dynamics necessary for a team or organization to remain a healthy and stable.

Data indicate that you are thoughtful, and feel a need to have lots of empirical support for decisions – data and research. You have the ability to insure that a decision or study is accurate and reliable.

An analytic style must be aware of how other styles affect them. The potential is great, but the likelihood of being misunderstood as a person who slows the process and cannot make a decision is also great.

**Questions to be Explored:**

6. The scores on the traits of adaptability, empathy, encourager, inspirational leadership should be examined. What is it that you do that causes these scores to be strong?
7. How does your leadership changed when you are the primary leader as apposed to when you are a support person?

**Commendations:**

- EI scores are strong, and for the most part your self-assessment supports the data yielded by your peers.
- Data from other instruments support a pattern, indicating that your responses are consistent with basic traits and tendencies.

**Recommendations:**

- Check out and read “*Dancing with Porcupines*” by Bob Phillips. It may be a good resource to guide you through a better understanding of how others affect you.
- Find environments where you are working with other people with strong personalities specifically Drivers or Powerful Choleric who are Dynamic Learners. Working out the dynamics of those alliances will serve you well in the future as you from or join teams that will excel.
- Who is in your life to temper your tendency toward being inwardly critical of others and yourself?

## **The Target: The Preaching Minister Competency List**

### **Spiritual Formation and Character**

#### **Devout (Titus 1:8)**

To be devout is to live a God-ward life. It describes a person whose life is focused on God and who treats God and His things very seriously, with sacred respect. It is a life set apart, consecrated to God.

#### **Self-Giving**

This is the essence of the agapé to which Timothy is called (1 Tim. 4:12; 6:11) and which his life demonstrated to the Philippians (Phil. 2:20-21). Such self-giving is modeled after Jesus, who didn't come to be served but to serve (Matt. 20:28; Phil. 2:3-8). To be self-giving means you don't seek your own advantage; you don't have to get your own way; you sacrifice yourself to serve the gospel and others; you are unselfish. It means you are genuinely concerned about the welfare of others.

#### **Self-Discipline (Titus 1:8)**

To be self-disciplined means you can do what needs to be done when it needs to be done. It includes moral self-control, of course, but it extends well beyond that to an overall life of discipline. Many of Paul's instructions to elders fit within this category—being temperate (i.e., all things in moderation), not being addicted to wine, free from the love of money, not one who fights and argues, etc (cf. 1 Tim. 3:2-3). The self-disciplined man is an example of a well-ordered lifestyle (=anastrophé in 1 Tim. 4:12); he is hardworking and responsible.

#### **Gentleness (1 Tim. 3:3)**

To be gentle is to be considerate and congenial. It is to have a favorable disposition. It is to be thoughtful of others. It is the opposite of being a “bull in a china shop,” of being pushy and demanding, of being self-seeking and argumentative.

#### **Sexual Purity**

This is at the heart of Paul's instruction that a Christian leader be the “husband of one wife,” which literally means “a one woman man” 1 Tim. 3:2; Titus 1:6). In body, mind, and soul, he is faithful to his wife. Thus he is an example of purity (1 Tim. 4:12). According to 1 Thess. 4:3:5, to be sexually pure means that you put distance between yourself and sexual immorality, that you know how to enjoy your sexuality in a holy and honorable manner, and that you aren't consumed by sexual desire.

**Integrity (1 Tim. 3:2; Titus 1:6)**

The Christian leader must be above reproach. That is, he must be just, upright, and above board in all his dealings. He consistently does what is right, demonstrating respect for authority and rules. He is honest. He is a man of his word.

**Speech**

Like Timothy, a preacher needs to be a godly example in his conversation (1 Tim. 4:12). It should be clean and helpful (Eph. 4:29). It should be respectful rather than demeaning and harsh (Col. 3:8). It should be full of truth and love (Col. 3:9; Eph. 4:15).

**Right relationship to assets**

He is to be "free from the love of money" (1 Tim. 3:3). This means he is content (1 Tim. 6:6-10). Those who have a right relationship to assets aren't greedy (Col. 3:5); they live within their means and aren't weighed down with debt; they don't hoard but are generous (1 Tim. 6:17-18).

**Skills****Preaching**

You need to be competent at preparing and delivering expository Bible messages.

**Teaching**

You need to be competent at the basic skills of teaching. This involves being able to prepare a lesson plan and communicate biblical truth in an effective manner.

**Team building and Training**

You should be able to recruit and train a team of people to work together with you in completing a project. At some point you must be involved in delivering some type of relevant training.

**Organization**

You need to acquire basic organizational and administration skills, which involves being given oversight of some major event that includes the motivation and oversight of volunteers.

**Leading small groups**

*To be competent at leading small groups involves two things: (1) you should be able to shepherd/care for group members, and (2) you should be able to facilitate a small group Bible study.*

**Hospital Calling**

*You should be exposed to a variety of kinds of hospital visitations, learning your way around the hospital and how to demonstrate compassion to people in the hospital.*

**Baptisms**

*You should develop a philosophy to guide you in ensuring that a candidate is ready for baptism, so that you can decide who you will baptize and who you won't. You should acquire and practice and the basic skills necessary for baptizing someone.*

**Pre-marital counseling**

*You should investigate several approaches to premarital counseling and prepare the basic components of your own pre-marital counseling plan. If possible, you should observe several premarital counseling sessions.*

**Weddings**

*You should discover (and if possible observe) what is involved in preparing the facility for a wedding, the wedding rehearsal, filling out a marriage license, and writing a wedding service. You should familiarize yourself with how to prepare a wedding service and draft a wedding service. You should develop a philosophy of who you will marry and who you won't.*

**Funerals**

*You should discover (and if possible observe) what is involved in preparing a funeral—meeting with the family and the funeral director, preparing the funeral message and graveside service, and planning any post-funeral meals/activities. You should research what several ministers do for a funeral service and draft a funeral service.*

## Appendix C

### **PM421 INTERNSHIP**

Course Syllabus

Fall 2006

Academic Advisor: John Whittaker  
Boise Bible College  
[wjohn@boisebible.edu](mailto:wjohn@boisebible.edu)  
208-376-7731

#### **COLLEGE MISSION:**

BBC's mission is to raise up a leadership for the Lord's church by:

- . . . preparing students for full-time Christian ministry
- . . . preparing students to serve as church leaders
- . . . providing students with spiritual enrichment

#### **COURSE DESCRIPTION:**

An internship is field-based learning which makes use of guided ministry experience under an approved supervisor to further the student's growth and development as a servant of Christ. It provides an opportunity to apply, test, and deepen the student's understanding of ministry, to develop greater competence at the basic skills of ministry and Christian leadership, and to grow in Christ through Christian ministry.

#### **PURPOSE OF INTERNSHIP:**

1. **Transfer of Learning:** Students will practice and refine skills in a ministry environment that have been previously studied in an academic environment.
2. **Evaluated Ministry Experience:** Students will perform and oversee ministry in a structured setting under the supervision of a qualified church leader. They will receive counsel, encouragement, and evaluation from field supervisors and college staff during their internship.

#### **COURSE OBJECTIVES:**

As a result of this learning experience, you should be able to . . .

1. Document significant ministry experience.
2. Assess how your thinking has deepened and matured as a Christian minister.
3. Articulate how you have grown in ministry skills and how you still need to grow.

## **COURSE REQUIREMENTS:**

1. You must complete PM 212 Sophomore Seminar and submit an approved learning covenant before enrolling in internship.

2. Portfolio

- a. Weekly Journal (40% of total portfolio grade)

You are expected to record at least one journal entry a week during your internship. These entries are not supposed to be mere descriptions of your activity; they also need to include reflection on what you are learning from your activity. See the Intern Handbook for details and examples.

- b. Artifacts of Ministry (60% of total portfolio grade)

You need to include anything that evidences your ministry experiences during your internship, e.g., weekly schedules, meeting agendas and minutes, photos of important events, lesson plans, ministry incident reports, etc.

3. Internship Seminars

You are required to participate in the three Internship Seminars that are scheduled during the semester. These are designed to facilitate collaborative learning from your ministry experiences. The dates and subject matter are listed below. See the Intern Handbook for more details.

September 12 —Topic: The Culture of the Organization

October 24 —Topic: TBA

December 5 —Topic: TBA

4. Evaluations

- a. Final self-assessment: A final self-assessment form will be provided by your academic advisor. The most important evaluation of your internship is your own assessment of what you learned and how you've grown. Look back through your journal and the ministry artifacts to facilitate reflection as you complete this self-assessment form.
  - b. Field supervisor evaluations: Twice during the internship your field supervisor will submit evaluation forms to the college. One at the midway point (Mid-October) and at the end (First of December).

## **EVALUATION AND GRADING:**

Grading for your internship will be A, B, Pass, Fail. Excellent or above average effort and work will be rewarded with either an A or B grade.

Portfolio .....	50%
Seminars (attendance, preparation, and participation) .	25%
Evaluations .....	25%



# PM 421

## Internship in Preaching and Pastoral Ministry

Intern Handbook

2006-07

## **Important Dates**

September 5 — Learning Covenant due

September 12 — Internship Seminar

October 16-20 — Field Supervisor's Mid-Internship Evaluation Due

October 24 — Internship Seminar

November 28 — Internship Seminar

December 5 — Portfolio and Final Self-Evaluation Due/Field  
Supervisor's Final Evaluation Due

December 8 — Spring Semester Internship Meeting and Learning  
Covenants Due

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## Why an Internship?

Welcome to internship! We hope this is a dynamic learning experience for you. This internship is a chance to bring together the world of college and the world of ministry. It's an opportunity to add some "on-the-job training" to your college learning. It's sort of like taking your college classroom to church—you get some hands-on experience in ministry and you continue to deepen your learning through the laboratory of local church ministry. It's important that you see this opportunity not just a chance to finally apply what you've learned, but also as a genuine form of learning.

In order to make the most of this opportunity, you will need to step back occasionally and examine what you've been doing and why. You are like the actor in the play and the critic of the play at the same time. You experience a ministry event. Then you stand back and study it reflectively: What happened? How did people respond? How did you respond? What does this suggest about you as a person? What does this reveal about your convictions as a minister? What are Jesus' convictions about this? As you move in and out of your roles of actor and critic, you will begin to adjust some of your values about and approaches to ministry. You can even begin to test out some of these modified ideas during the internship and see how they work. The more you interact with your experiences like this, the more you will learn and grow and develop.

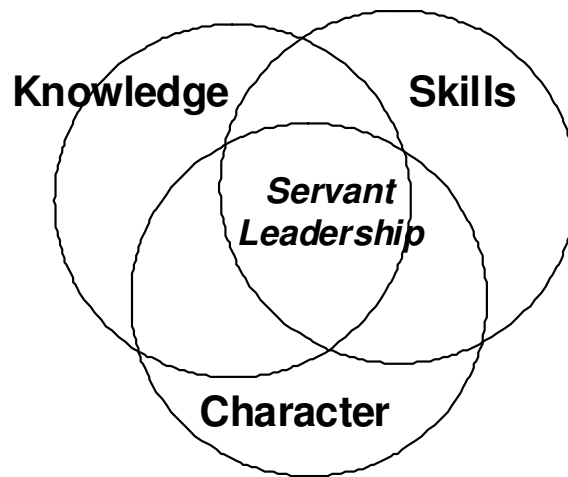
## The Components of Training Church Leaders

We target three areas of development in our preparation of future leaders—knowledge, skills, and character. All three are interrelated in forming servant leaders.

**Knowledge** – (*Learning the theology, theories, and relevant information.*) The classroom excels at imparting knowledge. In order for you to truly internalize this information, however, you must wrestle with applying it out in the field.

**Skills** - *(The ability to organize, implement, teach, recruit and motivate.)* Our practical ministries departments do well at simulating actual ministry settings, and tying assignments and projects to the reality of local church ministry. The local church, though, has a distinct advantage in providing a consistent arena in which you can acquire and refine ministry skills in a live setting.

**Character** - *(The integrity that stems from a walk with God and a subsequent pursuit of holiness.)* Moral failure is the result of undeveloped or underdeveloped character followed by bad choices. This is the inner man that Paul refers to in Ephesians 3:16. Both the college and the church must make this area of development a priority, if future leaders are to succeed in bringing glory to Christ through their lives and their work. Internship provides another opportunity for problems to be identified before they cause serious damage to the church or the individual.



The goal of all of this is that you increasingly internalize the thinking, feeling, and willing of a servant of Christ. Our deepest hope and prayer is that your whole inner being will become so much like Christ's that you naturally and routinely do His works in the world. May your internship contribute towards this end!

## Preparing for Internship

- **Sophomore Seminar**

Before you can enroll in internship for college credit, you need to complete PM 212 Sophomore Seminar. This course uses multiple assessments to help you gain a sense of where you are at in your personal and professional development, so that you can plan your internship more strategically. By the end of this course, you will meet with two different faculty members to review your profile and recommendations for your internship.

- **Approved internship site**

As you plan your internship, you must meet with your academic advisor to receive approval for the internship site. An approved site ought to give you the opportunity for a wide range of experience in ministry. An approved site also needs a supervisor with at least three-five years of ministry experience who models Christian character and who is willing to invest the time and energy to serve as a coach and mentor.

The following are guidelines for how to find a church in which to do your internship:

- ✓ **There's No Place Like Home**—The first place you can look for internship opportunities is at your home church.
- ✓ **The Church You Attend While in School**—You should have already established a church home here in Boise, and that provides a good opportunity to continue that relationship under the leadership to whom you have grown accustomed.
- ✓ **With a Mentor Of Your Choosing**—Your experience may have led you to a man or woman who is currently doing ministry in your specialty. Now is the time to maximize your education by seeking an internship at the church where that individual serves.
- ✓ **BBC Requests**—Each year BBC receives requests from churches for summer and school year interns. Check with Mr. Whittaker to see if there are opportunities for you.

You should approach the church or organization that you wish to work at, and explore the possibility of internship with them. Until your internship is approved with the college, firm commitments should not be promised. Remember, it is your responsibility to find a place to do your internship. The school will help as

- **Approved learning covenant**

You are not allowed to enroll for internship until you have submitted a learning covenant that has been signed by all three partners in the internship: you, your field supervisor, and your academic advisor. This learning covenant is an agreement between the intern, the field supervisor, and the college about what you will do and learn during your internship. As such, it clarifies the expectations in order to minimize frustration, and it provides the platform for direction, accountability, and support.

Your learning covenant needs to include the contact information for you and the field supervisor, a list of responsibilities/job description, and the learning goals for the internship. These goals will also be a part of assessing your development and growth. The learning covenant needs to be completed and signed before the internship begins.

See p. 17 for an example. This must be submitted no later than the Friday before finals week of the semester prior to the planned internship.

- If you are a junior or senior enrolling for internship, you must attend the internship planning meeting towards the end of the semester prior to the planned internship. See the important dates on p. 2 for the date of this meeting.

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You should develop a philosophy to guide you in ensuring that a candidate is ready for baptism, so that you can decide who you will baptize and who you won't. You should acquire and practice and the basic skills necessary for baptizing someone.

**Pre-marital counseling**

You should investigate several approaches to premarital counseling and prepare the basic components of your own pre-marital counseling plan. If possible, you should observe several premarital counseling sessions.

**Weddings**

You should discover (and if possible observe) what is involved in preparing the facility for a wedding, the wedding rehearsal, filling out a marriage license, and writing a wedding service. You should familiarize yourself with how to prepare a wedding service and draft a wedding service. You should develop a philosophy of who you will marry and who you won't.

**Funerals**

You should discover (and if possible observe) what is involved in preparing a funeral—meeting with the family and the funeral director, preparing the funeral message and graveside service, and planning any post-funeral meals/activities. You should research what several ministers do for a funeral service and draft a funeral service.

## **The Preaching Ministry Internship: A Two-Pronged Approach**

Being a preaching minister involves a wide variety of skills, not just preaching. Your internship is designed to give you the opportunity to gain experience in a number of these. But at the same time, we believe strongly in the priority of preaching, so we want you to gain as much guided preaching experience as possible too. In order to accomplish this, we use a two-pronged approach. Three of the four required internship credits will be earned for pastoral ministry experience. The final credit will be earned for preaching experience.

### **Pastoral Ministry**

This component of your internship provides you with general ministry experience as the minister of a church. Some of this will be job shadowing an experienced minister to learn how he handles the daily tasks of the preaching ministry. Some will have you taking the lead in several areas of ministry.

Some of the things we want you to experience are staff meetings, elders' meetings, hospital visitation, visitor follow-up, observing/dialoguing about pre-marital counseling, wedding planning, baptizing, leading a small group, teaching, and working with volunteers.

You should experience these things with the guidance and mentoring of your field supervisor. Through all these experiences your goal is to learn and grow—what worked? What didn't work? What do you want to do differently and why? See the following page for how to document this experience in a portfolio.

### **Preaching Ministry**

Although preaching is not the only thing you will do as a preaching minister, it is one of the most important. So by the time you graduate, we want you to have significant guided preaching experience. Some of this will come in class. But in reality, you will only preach 2-3 full-length sermons in your preaching classes. That's not much experience!

So we require you to preach 12 sermons off-campus between end of your sophomore year and April 15th of your senior year. We recognize that there are very few opportunities to preach regularly in churches in the area. So these sermons can be preached in a number of places ... the rescue mission, the prison, a nursing home, your home church when you visit your family, etc. See the following page for how to document this preaching experience in a portfolio.

## What Goes into a Portfolio?

Your portfolio is a record of what you did, what you've learned, and how you've grown during your internship. It gives you a way to document and reflect on what you have experienced in ministry, ultimately showing what God has done in you to shape you into a pastor and preacher on His behalf. There are two kinds of portfolios you are responsible for.

### Preaching Ministry Portfolio

From the summer after your sophomore year until the spring semester of your senior year, you need to preach 12 sermons outside of BBC. All of the following material needs to be compiled in a 3-ring binder and submitted to the preaching professor by April 15th of your senior year.

- Each sermon manuscript needs date, location, and occasion.
- Each sermon needs a paragraph or two of reflective follow up: how did you feel going into the sermon, did people seem engaged while you were preaching, what kind of feedback did you receive, what did you learn, how did you feel about the experience overall.
- Sermon 3 or 4 needs to be video taped. From this recording, you (with the help of the preaching professor) need to formulate 2-3 preaching goals.
- Sermon 8 or 9 needs to be video taped. From this recording, you (with the help of the preaching professor) need to evaluate your progress on the 2-3 preaching goals.

### Pastoral Ministry Portfolio

All of the following items need to be compiled in a 3-ring binder and submitted to the preaching professor by the Friday before finals week.

- **Weekly Journal**

You need to record at least one journal entry a week during your internship. These entries should do two things: 1) describe your activity or a ministry event; and 2) reflect on what you are learning from your activity.

- **Artifacts of ministry events**

These artifacts are anything which generates paper, e.g., photographs, meeting notes, incident reports, case studies, lesson plans, record of supervisors guidance, etc.

- **Final Self-Assessment**

The most important evaluation of your internship is your own assessment of what you've learned and how you've grown. Look back through your journal and the ministry artifacts to facilitate reflection as you complete these questions. See p. 20 for the self-assessment form.

## What Do Successful Interns Do?

- **Start Early**

Successful interns don't wait until the last minute to plan their internship. They plan ahead. Even before they have to plan an internship, they begin thinking about how they need to grow and develop and what kind of person might help. They pursue opportunities with highly qualified mentors.

- **Establish credibility**

Successful interns establish credibility early on. They are on time for events and appointments. They follow through with assigned tasks. They keep their word. They are appropriately dressed and groomed. They are willing to help out and go the extra mile.

- **Act as good colleagues**

Successful interns treat fellow staff and volunteers the way they want to be treated. They treat them with respect. They take an interest in them as people. They listen more than talk. They try to see another's perspective.

- **Work proactively**

Successful interns take the initiative for their work and learning. They accept responsibility for the value of the experience. They come to work prepared. They act with eagerness and enthusiasm. They don't procrastinate. When something needs doing, they do it. They seize opportunities.

- **Work with others**

Successful interns seek to understand existing structures and work with those involved. They utilize the abilities of others and involve people in the tasks, rather than doing it all themselves. They are cooperative and congenial. They have a reputation for valuing others.

- **Seek feedback**

Successful interns tactfully seek feedback on their work. They listen to constructive criticism with a spirit of humility. They want to know what they are doing well and what they need to do better.

## Some Pitfalls to Avoid

- **“Shooting yourself in the foot” in the first weeks.**

You can create real problems for yourself in the first few weeks by being dressed inappropriately, arriving late for work and appointments, coming to events unprepared, and appearing haphazard and disorganized. You don't have to be an expert but at least care about doing your best work at all times.

- **Being passive rather than active**

To be passive means you expect others to tell you what to do and plan your days for you, rather than taking the initiative for learning what you need to be doing and planning your internship. It means you don't seek out what needs to be done and you don't ask advice on what your supervisor expects of you. It means you are withdrawn and isolated.

- **Being inconsiderate of the people you work with**

Don't be rude to others. If you want help from someone, ask rather than demand. Don't be irritable or critical. Be thoughtful and sensitive of the ideas and feelings of coworkers and volunteers. Don't gossip.

- **Acting like a know it all**

Don't act like you're the expert and you're going to fix everything. Don't try to change everything and straighten everyone out. Don't flaunt your knowledge. Instead, ask lots of questions, and listen more than talk, especially in the beginning. Admit your mistakes and learn from them, rather than defend yourself or excuse yourself.

- **Treating your internship as a tedious curriculum requirement rather than a learning opportunity.**

If you treat your internship as just another hoop you have to jump through you won't benefit much at all from it. You'll put in minimal effort and time. Your observations and reflections will be perfunctory at best. You'll get out of it what you put into it. You may get the credit but you'll have missed out on a great opportunity for personal and professional growth.

## Preparing for the On-Campus Seminars

As an intern, you are required to attend the three seminars scheduled during the internship. These seminars are designed to facilitate reflective learning from your experience in ministry. Each of these gives you the chance to step back from your ministry experience with colleagues in internship and assess what you are learning and how you are growing. It's a time to dialogue about ministry and life and what God is doing in you and through you.

- **Seminar #1:** The topic for the first seminar is the only one pretty well set in stone. This seminar is two weeks into the internship (see the important dates, p. 2). During those first two weeks you need to record your observations on the culture of the organization: what is the nature of staff relations? What is the morale of the staff? What is the work environment like (e.g., family-like or business-like; casual or more formal)? Is the leadership well-prepared and organized, or unpredictable and haphazard? You also need to reflect on what you need to do to effectively work within this culture.
- **Seminar #2:** Unless otherwise announced, you need to bring with you a ministry incident report to this seminar. A ministry incident report is a reflective analysis of a ministry event that you deem important for your learning and growth. See the example on p. 18.
- **Seminar #3:** TBA. We will determine how to prepare for this together based on what you're experiencing during your internship.

## SAMPLE INTERNSHIP LEARNING COVENANT

Intern: Huck Finn  
Phone Number: (208) 785-9234  
Email Address riverrat@earthlink.net

Organization:  
Campus Ministries  
Supervisor: Mark Twain  
P.O. Box 11133  
Hannibal, MO 81504  
Office: (314) 345-9876  
Mobile: (314) 543-6789  
Email: funnyauthor@yahoo.com

### Responsibilities:

- Oversee/ conduct summer CSF (Christian Student Fellowship) meetings under the direction of Leland and the WCCCM board.
- Preach, Teach, and Lead Worship for CSF and local churches.
- Plan outdoor activities (Hikes, picnics, bike rides, volleyball).
- Visit Western Colorado Churches to help with music, preach, and on occasions give my testimony.
- Contact students to invite them to attend the CSF group.
- Meet at the office building to study, counsel students, etc.

### Goals for Ministry:

#### Teaching

- I will use 3 different methods every time I teach to purposefully engage the students and make the lesson vivid for the purpose of life change.

#### Preaching:

- I will start preparing sermons 10 days before I am scheduled to preach.
- I will collect 4 sermon illustrations by the end of every week.
- I will immediately begin the introduction of my sermons without hesitation every time I preach.

#### Shepherding:

- I will pray with those I am shepherding at least once a week.
- I will confront those I am shepherding with their sin in a spirit of love when necessary and write a reflection indicating 2 areas that were good and 2 areas I need to work on.

#### Personal Devotion:

- I will pray for 30 minutes and read my Bible for 30 minutes 4 days out of the week.
- I will set aside 2 hours every Saturday for recreational activities outside of work.

---

Intern signature

---

Date

---

Field Supervisor signature

---

Date

---

Academic Advisor signature

---

Date



## **Ministry Incident Report Guidelines**

- Select a ministry event that was significant for you.
- Describe what happened, who was involved, what was your role, what was the result. Make you sure you include what made this a significant event for you.
- Describe the effects this event/situation had. What emotions did you experience? How did you respond? How did people react/respond? What made it positive or negative?
- Analysis: what assumptions or beliefs were challenged by this event? What did you learn? What did you learn about God? What did you learn about yourself as a minister? What biblical and/or cultural insights did you gain?
- How will this incident affect the way you do ministry? What commitments do you intend to make?

## Sample Journal Entry

Your journal is to be a tool to help you learn from your experience. As such, it needs to do two things: 1) Describe your activity and experiences in ministry, and 2) reflect on them to learn from them. Below are a couple examples of what your journal entries should look like.

### Description

9/27/06

Staff meeting—the meeting lasted about an hour and half. We spent the first chunk of time sharing what's been going on in life and ministry, how we're doing really was what everyone called it. Then we discussed upcoming events and tasks each were involved in and what needed to be done.

There was a real sense of camaraderie between the staff. It didn't feel like a sterile business meeting at all. I think this is because of the sharing time at the beginning. It was very genuine and transparent. It's obviously an important part of the meetings. I noticed that Bill [the preaching minister] was the first to open and share, and the others were comfortable being genuine too. His openness set the stage and climate for the meetings. I asked him about it later and he said it's something he's done since he's been at the church and it has helped to create a climate of openness, honesty, and trust among the staff.

10/6/06

Been a crazy week. Been gone most evenings—Bible study, a family crisis that me and Bill spent an evening with, camp planning meeting, and several other small things. All of this on top of my regular daily schedule.

### Reflection

It's very easy to get consumed by church work and get life out of balance. The work is ongoing and never done. This week it became clear that for the sake of my family, I'm going to have to learn to put boundaries on my schedule. I'm going to try using the block method and make sure that I'm home or off "work" for 5 blocks a week.

## Intern Final Self-Evaluation



Name: \_\_\_\_\_

Internship Site: \_\_\_\_\_

Field Supervisor: \_\_\_\_\_

Date: \_\_\_\_\_

- 
1. List each of your internship goals and describe the progress you have made on each.
  
  
  
  
  
  
  
  
  
  
  2. What were the five most important activities or experiences of your internship and why?
  
  
  
  
  
  
  
  
  
  
  3. Review the Preaching Ministry Competency list. In what ways have you changed as a result of your internship experience (e.g., new skills, character growth, self-discoveries, new knowledge, etc)?
  
  
  
  
  
  
  
  
  
  
  4. Briefly describe your field supervisor's performance in the following areas:  
  
—Training and supervision of daily tasks  
  
  
  
—Coaching and mentoring
  
  
  
  
  
  
  
  
  
  
  5. How could your internship have been of more value to you?

## **Pastoral Ministry Internships**

Before you sign up for internship, you must . . .

- Complete sophomore seminar
- Receive approval from the pastoral ministry internship supervisor for your learning covenant

To receive credit for internship, you must . . .

- Meet weekly with your field supervisor
- Participate in the internship seminars at BBC
- Create a portfolio record of your internship experience

### **Portfolios for Pastoral Ministry Internships and Residency\***

- Weekly Journal
- Artifacts of ministry events (e.g., photographs, meeting notes, incident reports, case studies, lesson plans, Record of supervisors guidance, etc.)
- Final Self-Assessment

### **Portfolio for Preaching Internship**

From the summer after your sophomore year until the spring semester of your senior year, you need to preach 12 sermons outside of BBC.

- Each sermon manuscript needs date, location, and occasion
- Each sermon needs a paragraph or two of reflective follow up: how did you feel going into the sermon, did people seem engaged while you were preaching, what kind of feedback did you receive, what did you learn, how did you feel about the experience overall
- Sermon 3 or 4 needs to be video taped. From this recording, you (with the help of the preaching professor) need to formulate 2-3 preaching goals
- Sermon 8 or 9 needs to be video taped. From this recording, you (with the help of the preaching professor) need to evaluate your progress on the 2-3 preaching goals.

\*Special note: A residency is a summer preaching ministry. If you acquire an interim residency for a summer, you need to form a "lay committee" which will provide you and me with evaluative feedback. You also need to select a trusted minister to be a mentor/advisor/encourager with whom you should have weekly contact.

# PM 421

## Internship in Preaching and Pastoral Ministry

Field Supervisor  
Handbook  
2006-07

Welcome!

We are glad that you are interested in investing in the learning and growth of a Boise Bible College intern. As a intern field supervisor, you become a partner with BBC in the education and training of ministry students. It's important that you understand what an internship at BBC is and what it is not. A BBC internship is not a chance for a church to get some cheap ministry help. It's not merely hands-on ministry experience for a student. It is a relationship between God, the field supervisor, and the college to partner together to shape and train a student to be a leader on Christ's behalf. It is a ministry of supervising, coaching, mentoring, and molding young men to be preachers and servants of the gospel. Being a field supervisor takes a willingness to invest time and energy into the life of a student—leading, providing feedback, coaching, encouraging, correcting, and helping the intern become more and more like Christ. It's a chance to fulfill our calling as Christian leaders—equipping others for the work of ministry. If you have the time and heart to pour yourself into others in this way, we invite you to become a partner with us in the endeavor of raising up a leadership for the Lord's church.

If you have any questions, feel free to contact me at:

John Whittaker  
208-376-7731  
wjohn@boisebible.edu

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## Why an Internship?

For thousands of years, people learned to be carpenters, metal workers, stone masons and skilled workers of all types through an apprenticeship process. That's essentially what an internship is—field-based learning. We hope this is a dynamic learning experience for our student. It's a chance to bring together the world of college and the world of ministry ... to add some "on-the-job training" to his college experience. It's sort of like taking the college classroom to church—and you become a partner in the educational process. The intern is given some hands-on experience in ministry while continuing to deepen his learning through the laboratory of your local church ministry. Your intern is in ministry with you to learn, grow, and develop as a follower and servant of Christ. In a very real sense, you are fulfilling your ministry by "equipping the saints for the work of ministry" (Eph. 4:11).

Think back to your first ministry... lots of knowledge and zeal but little direction. The internship gives students the opportunity to test what they are learning in the classroom, adjusting, modifying, and deepening their understanding. As a field supervisor, you get the chance to help them think through difficult issues, develop new skills, and reflect theologically on their experiences, so that their ministry flows from a God-informed pastoral identity. The goal of all of this is for the intern to increasingly internalize the thinking, feeling, and willing of a servant of Christ. Our deepest hope and prayer is that in partnership with your ministry of supervision his whole inner being will become so much like Christ's that he will naturally and routinely do His works in the world.

## The Components of Training Church Leaders

We target three areas of development in our preparation of future leaders—knowledge, skills, and character. All three are interrelated in forming servant leaders.

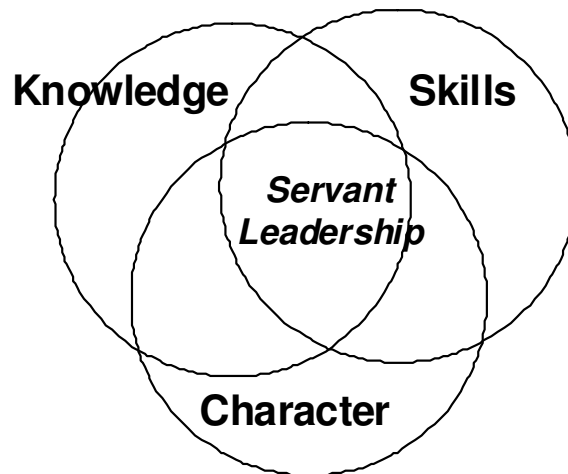
**Knowledge** – (*Learning the theology, theories, and relevant information.*)  
The classroom excels at imparting knowledge. In order for you to truly internalize this information, however, you must wrestle with applying it out in the field.



**Skills** - *(The ability to organize, implement, teach, recruit and motivate.)*

Our practical ministries departments do well at simulating actual ministry settings, and tying assignments and projects to the reality of local church ministry. The local church, though, has a distinct advantage in providing a consistent arena in which you can acquire and refine ministry skills in a live setting.

**Character** - *(The integrity that stems from a walk with God and a subsequent pursuit of holiness.)* Moral failure is the result of undeveloped or underdeveloped character followed by bad choices. This is the inner man that Paul refers to in Ephesians 3:16. Both the college and the church must make this area of development a priority, if future leaders are to succeed in bringing glory to Christ through their lives and their work. Internship provides another opportunity for problems to be identified before they cause serious damage to the church or the individual.



As a field supervisor, you play a vital role in this process of nurturing students in these three areas in several ways:

- **Transfer of Learning**—The knowledge students have acquired in the classroom becomes increasingly integrated into a pastoral identity through their ministry experience. You assist this process by helping them reflect theologically about their experience.
- **Guided Ministry Experience**—Through your coaching and guidance both skills previously discussed in class and completely new skills will be developed and honed.
- **Mentoring**—Through being with you, students will receive counsel, encouragement, evaluation, and mentoring that will deepen their character.

## **The Target: The Preaching Minister Competency List**

### **Spiritual Formation and Character**

#### **Devout (Titus 1:8)**

*To be devout is to live a God-ward life. It describes a person whose life is focused on God and who treats God and His things very seriously, with sacred respect. It is a life set apart, consecrated to God.*

#### **Self-Giving**

*This is the essence of the agapé to which Timothy is called (1 Tim. 4:12; 6:11) and which his life demonstrated to the Philippians (Phil. 2:20-21). Such self-giving is modeled after Jesus, who didn't come to be served but to serve (Matt. 20:28; Phil. 2:3-8). To be self-giving means you don't seek your own advantage; you don't have to get your own way; you sacrifice yourself to serve the gospel and others; you are unselfish. It means you are genuinely concerned about the welfare of others.*

#### **Self-Discipline (Titus 1:8)**

*To be self-disciplined means you can do what needs to be done when it needs to be done. It includes moral self-control, of course, but it extends well beyond that to an overall life of discipline. Many of Paul's instructions to elders fit within this category—being temperate (i.e., all things in moderation), not being addicted to wine, free from the love of money, not one who fights and argues, etc (cf. 1 Tim. 3:2-3). The self-disciplined man is an example of a well-ordered lifestyle (=anastrophé in 1 Tim. 4:12); he is hardworking and responsible.*

#### **Gentleness (1 Tim. 3:3)**

*To be gentle is to be considerate and congenial. It is to have a favorable disposition. It is to be thoughtful of others. It is the opposite of being a “bull in a china shop,” of being pushy and demanding, of being self-seeking and argumentative.*

#### **Sexual Purity**

*This is at the heart of Paul's instruction that a Christian leader be the “husband of one wife,” which literally means “a one woman man” (1 Tim. 3:2; Titus 1:6). In body, mind, and soul, he is faithful to his wife. Thus he is an example of purity (1 Tim. 4:12). According to 1 Thess. 4:3-5, to be sexually pure means that you put distance between yourself and sexual immorality, that you know how to enjoy your sexuality in a holy and honorable manner, and that you aren't consumed by sexual desire.*

**Integrity (1 Tim. 3:2; Titus 1:6)**

*The Christian leader must be above reproach. That is, he must be just, upright, and above board in all his dealings. He consistently does what is right, demonstrating respect for authority and rules. He is honest. He is a man of his word.*

**Speech**

*Like Timothy, a preacher needs to be a godly example in his conversation (1 Tim. 4:12). It should be clean and helpful (Eph. 4:29). It should be respectful rather than demeaning and harsh (Col. 3:8). It should be full of truth and love (Col. 3:9; Eph. 4:15).*

**Right relationship to assets**

*He is to be "free from the love of money" (1 Tim. 3:3). This means he is content (1 Tim. 6:6-10). Those who have a right relationship to assets aren't greedy (Col. 3:5); they live within their means and aren't weighed down with debt; they don't hoard but are generous (1 Tim. 6:17-18).*

**Skills****Preaching**

*You need to be competent at preparing and delivering expository Bible messages.*

**Teaching**

*You need to be competent at the basic skills of teaching. This involves being able to prepare a lesson plan and communicate biblical truth in an effective manner.*

**Team building and Training**

*You should be able to recruit and train a team of people to work together with you in completing a project. At some point you must be involved in delivering some type of relevant training.*

**Organization**

*You need to acquire basic organizational and administration skills, which involves being given oversight of some major event that includes the motivation and oversight of volunteers.*

**Leading small groups**

*To be competent at leading small groups involves two things: (1) you should be able to shepherd/care for group members, and (2) you should be able to facilitate a small group Bible study.*

**Hospital Calling**

*You should be exposed to a variety of kinds of hospital visitations, learning your way around the hospital and how to demonstrate compassion to people in the hospital.*

**Baptisms**

*You should develop a philosophy to guide you in ensuring that a candidate is ready for baptism, so that you can decide who you will baptize and who you won't. You should acquire and practice and the basic skills necessary for baptizing someone.*

**Pre-marital counseling**

*You should investigate several approaches to premarital counseling and prepare the basic components of your own pre-marital counseling plan. If possible, you should observe several premarital counseling sessions.*

**Weddings**

*You should discover (and if possible observe) what is involved in preparing the facility for a wedding, the wedding rehearsal, filling out a marriage license, and writing a wedding service. You should familiarize yourself with how to prepare a wedding service and draft a wedding service. You should develop a philosophy of who you will marry and who you won't.*

**Funerals**

*You should discover (and if possible observe) what is involved in preparing a funeral—meeting with the family and the funeral director, preparing the funeral message and graveside service, and planning any post-funeral meals/activities. You should research what several ministers do for a funeral service and draft a funeral service.*

## **The Learning Covenant**

The learning covenant is an agreement between the intern, the field supervisor, and the college about what the intern will do and learn during his internship. As such, it clarifies the expectations in order to minimize frustration, and it provides the platform for direction, accountability, and support.

The learning covenant includes the contact information for the intern and the field supervisor, a list of responsibilities/job description, and the learning goals for the internship. These goals will also be a part of assessing the student's development and growth. The learning covenant needs to be completed and signed before the internship begins.

## **What the Intern Needs From You**

- **Orientation**

It helps the intern get up to speed much more quickly if you provide some sort of orientation. A good orientation helps the intern become a part of the team. Introduce him to the history of the church/organization, its mission, and goals. Help the intern get to know his coworkers and understand working relationships and protocol. Familiarize him to the regular calendar that affects his schedule. Orient him to the financial procedures: reimbursements for expenses, buying supplies, etc.

- **Time**

The most important thing you can give to your intern is your time. We expect you to have at least one weekly meeting with your intern for approximately 1 hour. This includes elements of a staff meeting, but it also ought to be a time for mentoring as well. Much of what he will learn will be from being with you, watching you and picking your brain. In addition to your regular weekly meetings with him, involve him in your schedule and your life—take him to appointments with you, have him over for dinner, let him spend time with your family and see how you relate to your wife and kids. Pour into your intern what God has been doing in your life as His servant.

- **Feedback**

Provide feedback to your intern in your weekly meetings. Let him know what you've appreciated about his work. Tell him what kind of growth you've seen in him. Offer correction and constructive criticism. Good supervision always includes both affirmation and loving correction.

- **Mentoring**

As young men who are trying to become like Christ, our preaching interns need (and often long for) a man more mature in Christ to take them under his wing and help them become who they long to be, but aren't yet. They need you to provide an open, trusting environment of accountability and support that will empower them to put on Christ. Being a good supervisor is really being a good pastor: you love, nurture, encourage, build up, pray for, admonish, and confront, when necessary, in love. It may be wise to work with the student to choose someone else also in the congregation to provide accountability in the areas of thought life, devotional life, integrity and character development.

It is important that you don't make the assumption that the intern is already a mature Christian who is ready to take the reigns of leadership. Paul's exhortation to Timothy applies to interns quite well: "He must not be a new convert, lest he become conceited and fall into the condemnation incurred by the devil" (1 Timothy 3:6). Most students are young, and some are fairly new converts. Many interns have natural leadership tendencies and gifts that can give them and the churches they serve a false impression of maturity and competence. In reality, they are in the process of becoming mature leaders. The word process is important. Some still have important character issues where they need to put off the old man and put on the new. Most of them are just beginning to think through and commit to a biblical philosophy of ministry. Plain and simple, these students need help putting theory and theology into practice. Patience is the key. No intern has ever thrived under condescension, criticism, or neglect.

Being an effective mentor often means asking more questions than giving answers. You want to help your intern think through issues. You want to prod him to wrestle with the unexamined assumptions underlying what he does. It is through this thinking process that his own pastoral identity is formed. You serve as a coach and a guide. You provide a sounding board to help students reflect theologically on their ministry, so that their experience actually teaches them.

## **What the College Needs From You**

As a intern field supervisor, you are a partner with the college in training preachers. In addition to coaching and mentoring our intern, we need you to be willing to do two things.

- **Evaluation**

We need you to evaluate the growth and development of the intern for us. There are two evaluations that need to be completed and returned to the college—one in the middle of the internship and one at the end. These evaluations should grow out of your ongoing assessment of the intern's performance and growth during the weekly meetings. We expect you to review these evaluations with your intern before sending them to the college. These assessments help us in our efforts to monitor and mentor student learning and growth. See pages 13-15 for the evaluation forms.

- **Communication**

We also invite you to communicate with us as often as necessary—to ask questions, to clarify procedures, to seek guidance with issues. This communication is especially necessary if you have concerns about the intern. We want you to communicate these to us before they become a crisis, so that together we can work towards the best solution possible.

## **Pastoral Ministry Internships**

Before you sign up for internship, you must . . .

- Complete sophomore seminar
- Receive approval from the pastoral ministry internship supervisor for your learning covenant

To receive credit for internship, you must . . .

- Meet weekly with your field supervisor
- Participate in the internship seminars at BBC
- Create a portfolio record of your internship experience

### **Portfolios for Pastoral Ministry Internships and Residency\***

- Weekly Journal
- Artifacts of ministry events (e.g., photographs, meeting notes, incident reports, case studies, lesson plans, Record of supervisors guidance, etc.)
- Final Self-Assessment

### **Portfolio for Preaching Internship**

From the summer after your sophomore year until the spring semester of your senior year, you need to preach 12 sermons outside of BBC.

- Each sermon manuscript needs date, location, and occasion
- Each sermon needs a paragraph or two of reflective follow up: how did you feel going into the sermon, did people seem engaged while you were preaching, what kind of feedback did you receive, what did you learn, how did you feel about the experience overall
- Sermon 3 or 4 needs to be video taped. From this recording, you (with the help of the preaching professor) need to formulate 2-3 preaching goals
- Sermon 8 or 9 needs to be video taped. From this recording, you (with the help of the preaching professor) need to evaluate your progress on the 2-3 preaching goals.

\*Special note: A residency is a summer preaching ministry. If you acquire an interim residency for a summer, you need to form a "lay committee" which will provide you and me with evaluative feedback. You also need to select a trusted minister to be a mentor/advisor/encourager with whom you should have weekly contact.



## Field Supervisor Mid-Internship Evaluation

Complete and return to:  
John Whittaker  
8695 Marigold  
Boise, ID 83714  
Or email to: wjohn@boisebible.edu

Intern's Name: \_\_\_\_\_

Field Supervisor's Name: \_\_\_\_\_

Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Feel free to retype this form to give  
you more space for your answers.

- 
- 1      How well is the intern working with/fitting in with those in the organization, especially with staff and volunteers?
  
  
  
  
  
  
  
  
  
  
  - 2      What are 2-3 of the best things your intern has done so far. What are some areas you would like to see him work on?
  
  
  
  
  
  
  
  
  
  
  - 3      How is the intern responding to your supervision and guidance? Does he take direction and/or correction well?
  
  
  
  
  
  
  
  
  
  
  - 4      Review the goals from the learning covenant. Describe the progress the intern has made on each. Do some of these goals need to be adjusted or focused in on more intentionally?

## Field Supervisor Final Evaluation

Complete and return to:  
John Whittaker  
8695 Marigold  
Boise, ID 83714  
Or email to: wjohn@boisebible.edu

Intern's Name: \_\_\_\_\_

Field Supervisor's Name: \_\_\_\_\_

Organization: \_\_\_\_\_

Feel free to retype this form to give  
you more space for your answers.

Date: \_\_\_\_\_

- 
1. Review the goals from the learning covenant. Describe the progress the intern has made on each, especially concerning those that were weak at the midway point.
  2. What recommendations do you have for the ongoing growth and development of this student?

Continued on the following page

# Field Supervisor Final Evaluation

3. Review the "Preaching Minister Competency List" (pp. 5-7). Describe 2-3 character competencies and 2-3 skill competencies that you believe are the strengths of your intern and 2-3 character competencies and 2-3 skill competencies that you believe are areas where your intern needs growth and development. Be sure to make clear the reasons for your selections.

# *Boise Bible College*

■ Sophomore Seminar  
Assessment Tools ■

**Preaching Ministry**

## Preaching Ministry Preparation

### *Student Profile & Assessment of Competencies*

Name \_\_\_\_\_  
Last Middle In. First  
Address \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_  
Street, Apartment # City/State Zip  
Phone# hm. \_\_\_\_\_ wk. \_\_\_\_\_ cell \_\_\_\_\_  
Email \_\_\_\_\_

Degree Program: \_\_\_\_\_

Today's Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Proposed Graduation Date: Spring or Fall 20\_\_\_\_

Academic Advisor: \_\_\_\_\_

#### Competencies

The following list of competencies is the benchmarks for Preaching Ministry. Check the appropriate

box indicating your experience, and briefly write descriptions of your work where appropriate. A rating

of Not Qualified indicates that you have had little or no exposure to this competency. A rating of Qualified indicates that you have participated actively in this competency for at least one semester.

A rating of Well Qualified indicates that you have been involved in a leadership role organizing and administrating this competency.

#### **Skills:**

Preaching	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
Teaching	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do (please include age groups), and who was in charge of your experience?	

<b>Pastoral calling</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
<b>Evangelistic Outreach</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
<b>Administration</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
<b>Small Group</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
<b>Counseling</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	

<b>Weddings &amp; Funerals</b>	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	

**Knowledge:**

Meetings	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	
Recruitment	<input type="checkbox"/> Well Qualified <input type="checkbox"/> Qualified <input type="checkbox"/> Not Qualified
What did you do, and who was in charge of your experience?	

CLUE CHART FOR TASK-ORIENTATION AND RELATIONSHIP-ORIENTATION		
CLUE AREAS	TASK-ORIENTED	RELATIONSHIP-ORIENTED
Priority Choice	<input type="checkbox"/> More task-oriented than relationship-oriented	<input type="checkbox"/> More relationship-oriented than task-oriented
Dress	<input type="checkbox"/> More formal	<input type="checkbox"/> More casual
Tone of Speech	<input type="checkbox"/> Some inflection	<input type="checkbox"/> Much inflection
Topics of Speech	<input type="checkbox"/> Current issues and tasks at hand	<input type="checkbox"/> People, stories and anecdotes
Use of Hands and Arms	<input type="checkbox"/> Limited gestures and closed hands	<input type="checkbox"/> Frequent gestures and open hands
Body Posture	<input type="checkbox"/> More rigid	<input type="checkbox"/> More relaxed
Facial Expressions	<input type="checkbox"/> More controlled	<input type="checkbox"/> More animated
General Attitude	<input type="checkbox"/> More toward the serious side	<input type="checkbox"/> More toward the playful side
When First Meeting Others	<input type="checkbox"/> Tend to be more reserved	<input type="checkbox"/> Tend to be more outgoing
Emotions	<input type="checkbox"/> Tend to hide them, to be controlled and guarded	<input type="checkbox"/> Tend to share them, to be more open and less guarded
General Knowledge	<input type="checkbox"/> Filled with lots of facts and data, tend to make more specific statements	<input type="checkbox"/> Filled with lots of opinions and stories, tend to make more general statements
Small Talk	<input type="checkbox"/> Tend to less interested	<input type="checkbox"/> Tend to be more interested
Jokes and Stories	<input type="checkbox"/> Tend to be less interested	<input type="checkbox"/> Tend to be more interested
Decision Making	<input type="checkbox"/> Based on facts more than feelings	<input type="checkbox"/> Based on feelings more than facts
Use of Time	<input type="checkbox"/> More disciplined and less flexible	<input type="checkbox"/> More flexible and less disciplined
Supervision	<input type="checkbox"/> Appreciate supervision that gives goals and objectives	<input type="checkbox"/> Appreciate supervision that is concerned about me as a person
General Attitude About Rules	<input type="checkbox"/> Lean more toward the "letter of the law," more strict and disciplined	<input type="checkbox"/> Lean more toward the "spirit of the law," more permissive and fluid
Nonverbal Behavior	<input type="checkbox"/> Tend to be slow in giving it	<input type="checkbox"/> Tend to be immediate in feedback
Sharing Opinions	<input type="checkbox"/> More restrained, guarded, cautious and precise	<input type="checkbox"/> More impulsive, forceful and General
Relationship to Others	<input type="checkbox"/> Tend to be a little hard to get to know; tend to keep distance	<input type="checkbox"/> Tend to be very easy to get to know; tend to seek the attention of others
	_____ Total Task-Oriented Clues	_____ Total Relationship-Oriented Clues

My clue scores indicate that I am a person who is more:

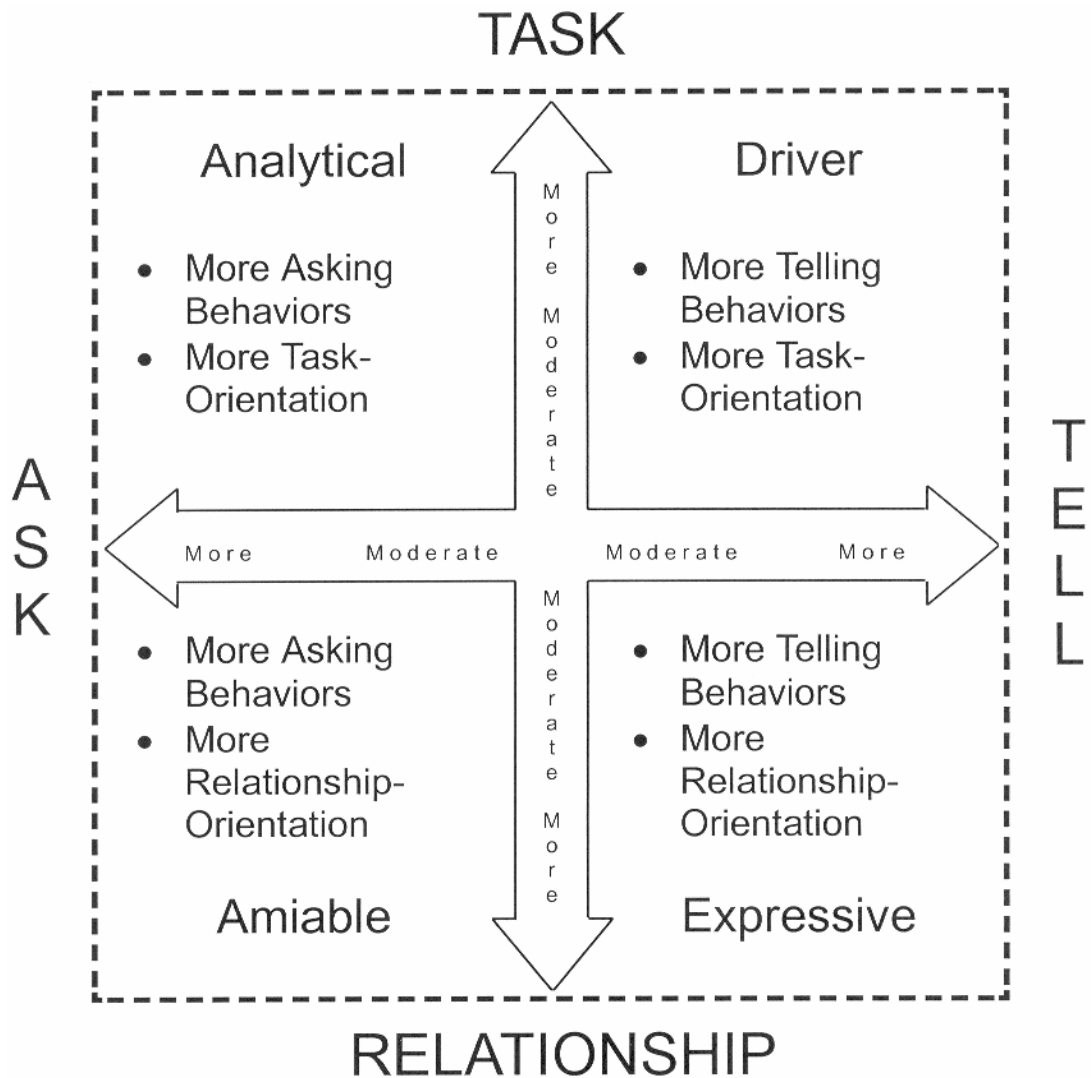
- ☐ Task-Oriented in My Behaviors
- ☐ Relationship-Oriented in My Behaviors



<b>CLUE CHART FOR ASKERS AND TELLERS</b>		
<b>CLUE AREAS</b>	<b>ASKERS</b>	<b>TELLERS</b>
General Behavior Style	<input type="checkbox"/> Less assertive, more introverted	<input type="checkbox"/> More assertive, more extroverted
Outward Response Priority Under Stress	<input type="checkbox"/> Flight	<input type="checkbox"/> Fight
Driving Emotion and Motivation Under Stress	<input type="checkbox"/> Fear	<input type="checkbox"/> Anger
Speech in General	<input type="checkbox"/> Silent, communicates hesitantly, lower quantity of talk	<input type="checkbox"/> Talkative, communicates readily, higher quantity of talk
Pace of Speech and Quality of Speech	<input type="checkbox"/> Slower, fewer and more tentative statements	<input type="checkbox"/> Faster, greater and more emphatic statements
Volume of Speech	<input type="checkbox"/> Softer and with little variation in vocal intonation	<input type="checkbox"/> Louder and emphasizes points through challenging information
Questions	<input type="checkbox"/> Tend to be for clarification, support , information	<input type="checkbox"/> Tend to be rhetorical to emphasize points, challenge information
General Body Movements and Use of Hands	<input type="checkbox"/> Slow and deliberate, soft handshake, relaxed or cupped	<input type="checkbox"/> Fast, rapid, firm handshake, pointing at others
Body Posture	<input type="checkbox"/> Lean back while talking or making request or stating an opinion	<input type="checkbox"/> Lean forward while talking especially when making a request or giving an opinion
Eye Contact	<input type="checkbox"/> Indirect, inconsistent, less intense	<input type="checkbox"/> Direct, consistent, more intense
Opinions	<input type="checkbox"/> More tentative and less forceful, reserves opinions	<input type="checkbox"/> More emphatic and forceful, shares opinions
Confrontation	<input type="checkbox"/> Less confrontive, nonaggressive	<input type="checkbox"/> More confrontive, aggressive
Meeting Others	<input type="checkbox"/> Tend to let others take the initiative, avoid imposing on others	<input type="checkbox"/> Tend to personally take the initiative, make presence known
Decisions	<input type="checkbox"/> Decide less quickly, will not pressure others for decisions	<input type="checkbox"/> Decide more quickly, will press others for decisions
Risk	<input type="checkbox"/> Do not like to take chances, like the old and familiar	<input type="checkbox"/> Like to take chances, like to try the new and different
First Impression	<input type="checkbox"/> Likeable, shy	<input type="checkbox"/> Overwhelming, outspoken
Group Response	<input type="checkbox"/> Go along attitude, supportive	<input type="checkbox"/> Take charge attitude, directive
Power	<input type="checkbox"/> Tend to avoid use of power if at all possible	<input type="checkbox"/> Tend to use both personal and positional power
When Others Talk	<input type="checkbox"/> Listen carefully	<input type="checkbox"/> Have difficulty listening
Response Under Pressure or Stress	<input type="checkbox"/> More easy going, will withdraw or give in	<input type="checkbox"/> More impatient, will become dogmatic or attack
	_____ Total Asking Behavior Clues	_____ Total Telling Behavior Clues

My clue scores indicate that I am a person who is more:

- ☐ Asking in My Behaviors
- ☐ Telling in My Behaviors



## Your Personality Profile

*Directions* – In *each* of the following rows of *four words across*, place an X in front of the *one* word that most often applies to you. Continue through all forty lines; be sure each number is marked. If you're not sure which word "most applies," ask a spouse or a friend, and think of what your answer would have been *when you were a child*.

Strengths			
1 ____ Adventurous	____ Adaptable	____ Animated	____ Analytical
2 ____ Persistent	____ Playful	____ Persuasive	____ Peaceful
3 ____ Submissive	____ Self-sacrificing	____ Sociable	____ Strong-willed
4 ____ Considerate	____ Controlled	____ Competitive	____ Convincing
5 ____ Refreshing	____ Respectful	____ Reserved	____ Resourceful
6 ____ Satisfied	____ Sensitive	____ Self-reliant	____ Spirited
7 ____ Planner	____ Patient	____ Positive	____ Promoter
8 ____ Sure	____ Spontaneous	____ Scheduled	____ Shy
9 ____ Orderly	____ Obliging	____ Outspoken	____ Optimistic
10 ____ Friendly	____ Faithful	____ Funny	____ Forceful
11 ____ Daring	____ Delightful	____ Diplomatic	____ Detailed
12 ____ Cheerful	____ Consistent	____ Cultured	____ Confident
13 ____ Idealistic	____ Independent	____ Inoffensive	____ Inspiring
14 ____ Demonstrative	____ Decisive	____ Dry Humor	____ Deep
15 ____ Mediator	____ Musical	____ Mover	____ Mixes Easily
16 ____ Thoughtful	____ Tenacious	____ Talker	____ Tolerant
17 ____ Listener	____ Loyal	____ Leader	____ Lively
18 ____ Contented	____ Chief	____ Chart Maker	____ Cute
19 ____ Perfectionist	____ Pleasant	____ Productive	____ Popular
20 ____ Bouncy	____ Bold	____ Behaved	____ Balanced

## Weaknesses

21 ____ Blank	____ Bashful	____ Brassy	____ Bossy
22 ____ Undisciplined	____ Unsympathetic	____ Unenthusiastic	____ Unforgiving
23 ____ Reticent	____ Resentful	____ Resistant	____ Repetitious
24 ____ Fussy	____ Fearful	____ Forgetful	____ Frank
25 ____ Impatient	____ Insecure	____ Indecisive	____ Interrupts
26 ____ Unpopular	____ Uninvolved	____ Unpredictable	____ Unaffectionate
27 ____ Headstrong	____ Haphazard	____ Hard to please	____ Hesitant
28 ____ Plain	____ Pessimistic	____ Proud	____ Permissive
29 ____ Angered Easily	____ Aimless	____ Argumentative	____ Alienated
30 ____ Naïve	____ Negative Attitude	____ Nervy	____ Nonchalant
31 ____ Worrier	____ Withdrawn	____ Workaholic	____ Wants Credit
32 ____ Too Sensitive	____ Tactless	____ Timid	____ Talkative
33 ____ Doubtful	____ Disorganized	____ Domineering	____ Depressed
34 ____ Inconsistent	____ Introvert	____ Intolerant	____ Indifferent
35 ____ Messy	____ Moody	____ Mumbles	____ Manipulative
36 ____ Slow	____ Stubborn	____ Show-off	____ Skeptical
37 ____ Loner	____ Lord over others	____ Lazy	____ Loud
38 ____ Sluggish	____ Suspicious	____ Short-tempered	____ Scatterbrained
39 ____ Revengeful	____ Restless	____ Reluctant	____ Rash
40 ____ Compromising	____ Critical	____ Crafty	____ Changeable

## Personality Scoring Sheet

Now transfer all your X's to the corresponding words on the Personality Scoring Sheet and add up your totals. For example, if you checked animated on the profile, check it on the scoring sheet. (Note: The words are in a different order on the profile than on the scoring sheet.)

### Strengths

Popular Sanguine	Powerful Choleric	Perfect Melancholy	Peaceful Phlegmatic
1 ____ Animated	____ Adventurous	____ Analytical	____ Adaptable
2 ____ Playful	____ Persuasive	____ Persistent	____ Peaceful
3 ____ Sociable	____ Strong-willed	____ Self-sacrificing	____ Submissive
4 ____ Convincing	____ Competitive	____ Considerate	____ Controlled
5 ____ Refreshing	____ Resourceful	____ Respectful	____ Reserved
6 ____ Spirited	____ Self-reliant	____ Sensitive	____ Satisfied
7 ____ Promoter	____ Positive	____ Planner	____ Patient
8 ____ Spontaneous	____ Sure	____ Scheduled	____ Shy
9 ____ Optimistic	____ Outspoken	____ Orderly	____ Obliging
10 ____ Funny	____ Forceful	____ Faithful	____ Friendly
11 ____ Delightful	____ Daring	____ Detailed	____ Diplomatic
12 ____ Cheerful	____ Confident	____ Cultured	____ Consistent
13 ____ Inspiring	____ Independent	____ Idealistic	____ Inoffensive
14 ____ Demonstrative	____ Decisive	____ Deep	____ Dry Humor
15 ____ Mixes Easily	____ Mover	____ Musical	____ Mediator
16 ____ Talker	____ Tenacious	____ Thoughtful	____ Tolerant
17 ____ Lively	____ Leader	____ Loyal	____ Listener
18 ____ Cute	____ Chief	____ Chart Maker	____ Contented
19 ____ Popular	____ Productive	____ Perfectionist	____ Pleasant
20 ____ Bouncy	____ Bold	____ Behaved	____ Balanced

## Weaknesses

Popular Sanguine	Powerful Choleric	Perfect Melancholy	Peaceful Phlegmatic
21 ____ Brassy	____ Bossy	____ Bashful	____ Blank
22 ____ Undisciplined	____ Unsympathetic	____ Unforgiving	____ Unenthusiastic
23 ____ Repetitious	____ Resistant	____ Resentful	____ Reticent
24 ____ Forgetful	____ Frank	____ Fussy	____ Fearful
25 ____ Interrupts	____ Impatient	____ Insecure	____ Indecisive
26 ____ Unpredictable	____ Unaffectionate	____ Unpopular	____ Uninvolved
27 ____ Haphazard	____ Headstrong	____ Hard to please	____ Hesitant
28 ____ Permissive	____ Proud	____ Pessimistic	____ Plain
29 ____ Angered Easily	____ Argumentative	____ Alienated	____ Aimless
30 ____ Naïve	____ Nervy	____ Negative Attitude	____ Nonchalant
31 ____ Wants Credit	____ Workaholic	____ Withdrawn	____ Worrier
32 ____ Talkative	____ Tactless	____ Too Sensitive	____ Timid
33 ____ Disorganized	____ Domineering	____ Depressed	____ Doubtful
34 ____ Inconsistent	____ Intolerant	____ Introvert	____ Indifferent
35 ____ Messy	____ Manipulative	____ Moody	____ Mumbles
36 ____ Show-off	____ Stubborn	____ Skeptical	____ Slow
37 ____ Loud	____ Lord over others	____ Loner	____ Lazy
38 ____ Scatterbrained	____ Short-tempered	____ Suspicious	____ Sluggish
39 ____ Restless	____ Rash	____ Revengeful	____ Reluctant
40 ____ Changeable	____ Crafty	____ Critical	____ Compromising

Totals - Strengths

\_\_\_\_\_

Totals – Weaknesses

\_\_\_\_\_

Combined Totals

\_\_\_\_\_

## Santrock Learning Style Score Sheet

After completing the CD inventory, write your scores in the table below:

Visual/Nonverbal	Visual/Verbal	Tactile/Kinesthetic	Auditory/Verbal

---

My dominant learning mode is \_\_\_\_\_.

*After reading the description of your dominant style(s), write your thoughts about the results below: (You do not have to complete both statements, if they do not apply.)*

This makes sense to me because...

I am not sure this is accurate because...

Based upon these results, what could you be doing to increase the efficiency and retention of your learning?

This survey is designed to help you determine your learning preference or learning style. Below are nine sets of four descriptions. On the answer sheet that is provided, mark the descriptions in order from most preferred to least preferred. For example the third statement in the row number one is most like me, "particular about what I like." On the answer sheet I placed a 4 in the corresponding space. The statement, "take my time before acting" is my next preference so I will place a 3 in the corresponding space on the answer sheet. **Continue valuing each set of four items by placing a 4 by the one you most prefer, 3 next preferred, 2 less preferred, and 1 least preferred.** Continue this until you have assigned a numerical value to each statement in that row, and then move down to the second row, and so on until you are finished.

Example:

1	Get involved 1	Take my time before acting 3	Particular about what I like 4	Like things to be useful 2
---	-------------------	------------------------------------	--------------------------------------	----------------------------------

	CE	RO	AC	AE
1	Get involved	Take my time before acting	Particular about what I like	Like things to be useful
2	Open to new experiences	Look at all sides of issues	Like to analyze things, break them down into their parts	Like to try things out
3	Like to deal with my feelings	Like to watch	Like to think about ideas	Like to be doing things
4	Accept people and situations the way they are	Aware of what's going on around me	Evaluate things	Take risks
5	Have gut feelings and hunches	Have a lot of questions	Am logical	Am hard working and get things done
6	Like concrete things, things I can see and touch	Like to observe	Like ideas and theories	Like to be active
7	Prefer learning in the here and now	Like to consider things and reflect about them	Tend to think about the future	Like to see results from my work
8	Rely on my feelings	Rely on my observations	Rely on my ideas	Have to try things out for myself
9	Am energetic and enthusiastic	Am quiet and reserved	Tend to reason things out	Am responsible about things



CE	RO	AC	AE
1			
2			
3			
4			
5			
6			
7			
8			
9			

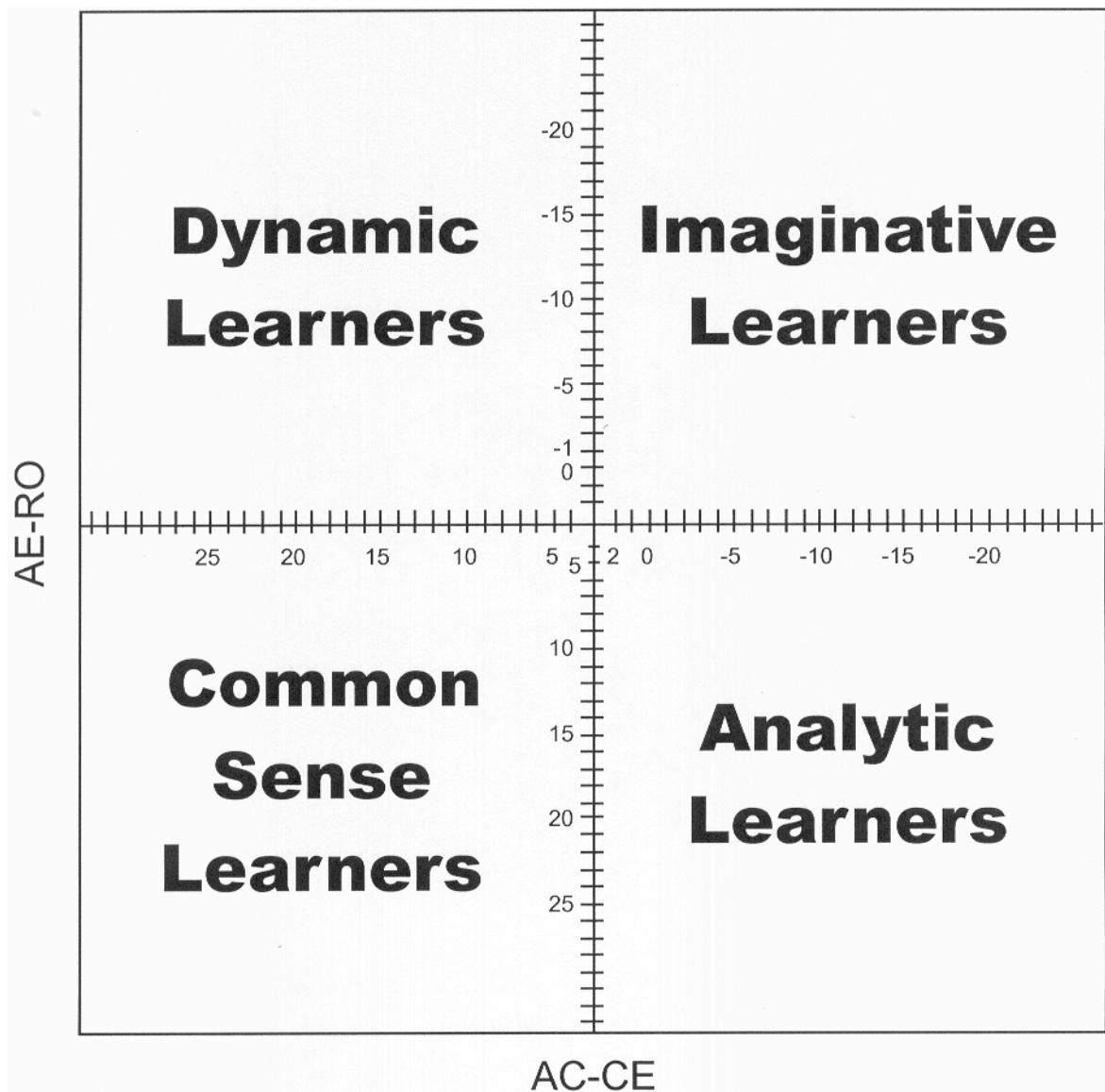
Enter your scores in the appropriate boxes. Note that not all scores are used.

1	
2	
3	
4	
8	
9	

1	
2	
3	
6	
8	
9	

2	
3	
4	
6	
8	
9	

1	
2	
3	
4	
8	
9	



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## VITA

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